A MODEL FOR EFFECTIVELY COMMUNICATING WITH PARISHIONERS THROUGH ELECTRONIC MEDIA TO INCREASE AWARENESS AND FAITH IN THE SUNDAY SERMONS

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ABSTRACT

A MODEL FOR EFFECTIVELY COMMUNICATING WITH PARISHIONERS THROUGH ELECTRONIC MEDIA TO INCREASE AWARENESS AND FAITH IN THE SUNDAY SERMONS

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The context is CrossRoads Community Church in Statesboro, Georgia. The ministry staff does not employ electronic media to enhance the congregation's growth in the Sunday sermon. The hypothesis is that through the use of electronic media, members of the congregation will increase their understanding and faith in Sunday sermons. The research strategy employed a qualitative methodology utilizing, pre and post-treatments, interviews, questionnaires and pre and post-test surveys as a way to triangulate the findings. Field testing covered a period of six weeks, in which the data supports the conclusion in an increase in understanding and faith in the Sunday sermon.

ACKNOWLEDGEMENTS

Without God I would not have been able to complete this project. I would like to thank my mentor, Dr. Leroy Cothran who saw more in me than often I saw in myself. Thank you for your push and confidence in me. I want to thank Dr. Harold Hudson, who provided wisdom and counsel to me and was willing to take time to help another young man. A special thanks to my wife and child who endured my ups and downs as completed this project. A special thanks to Kenneth Copeland Ministries for your inspiration and support. For by your partnering with this university it was an answer to my prayer.

DEDICATION

I would like to dedicate this dissertation to the memory of my mother, father, and both brothers, whose love and commitment to the Lord served as the catalyst for my relationship with God. They have inspired me to continue the legacy of our family through entering this program.

I would also like to dedicate this piece to the awesome people of the CrossRoads Community Church, of Statesboro, Georgia, who have yielded to my discretion and allowed their church to be the subject of this study.

Finally I would like to dedicate this dissertation to my wife and daughter who loved, encouraged, tolerated and supported me through this degree. I love you and I thank you.

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INTRODUCTION

CrossRoads Community Church is a fast growing multicultural church in Southeast Georgia. The church is led by a Caucasian pastor who has the heart to train and teach his congregants. Numerous discipleship programs have been employed in the context for that reason, growth has occurred. However, there is still a desire to teach congregants on a deeper level concerning the Sunday sermon. The vast majority of the congregation is electronically driven. This research study will employ a model that uses electronic media to establish congregants in faith and familiarity with the Sunday sermons.

The research study is based on utilizing electronic media in a strategic manner whereby short bursts of information concerning Sunday sermons are broadcast to the congregants. This concept is rooted in Romans 10:17, "faith comes by hearing and hearing by the word of God."[1] The research study is using the repetitive nature of electronic media to provide exposure of the word of God concerning Sunday sermons to the congregation.

Chapter One will define the researcher's background and describe the context. It will further define the synergy where the church and researcher's background intertwine. Chapter Two will describe electronic media and how it can be strategically utilized to present Sunday sermon information to the believer in short blasts which will facilitate

[1]Romans 10:17.

learning. Chapter Three, the Theoretical Foundation is where the researcher will take the church history, theological, and biblical concepts to set the foundation for Romans 10:17. Chapter Four defines the methodology taken to create a valid research project. In this descriptive research project, data will be collected utilizing pretest, posttest, and interview questionnaire. Chapter Five summarizes the field experience to explain what happened during the research process. The final Chapter Six will describe the researcher's insights and views concerning the project.

CHAPTER ONE

MINISTRY FOCUS

Spiritual Influence: Seeking Intimacy with God

Hetopher Leverett was born on May 20, 1968 to Alice and Howard Leverett, Sr. During the pregnancy, there was trouble due to the fact that Hetopher was almost born prematurely by entering the birth canal very early. In fact, his mother often told him when she used to sit down in the chair Her son's head would also sit on the chair. His mother and father persevered and through the help of medical technology and God, he was born. Though this problem was conquered, Hetopher still was introduced to trials even at an early age. While he was an infant, his mother and father thought there was something wrong with his hearing due to the fact that he did not laugh for a long period of time. One day, it happened. His next-door neighbor who was a pastor's wife came in and greeted him and he began to laugh. Needless to say, cries of joy went up to God for answering yet another prayer.

As Hetopher continued to develop, everything seemed to be normal but another problem arose. His mom and dad noticed that whenever he would get concerned, excited or nervous he would begin to stutter. As he got older, the stuttering continued to increase, especially with his parents experiencing marital problems. This time, they utilized

technology and took him to the doctor's office. After talking with the doctor, his parents were instructed to keep stress at a minimum, use various technological toys, and watch certain children's programs. This helped his parents reduce arguing and fussing around him. Both of them being Christians and leaders in the church they knew it was very important that they adhere to the directive, so they worked on their marital problems. As Hetopher entered kindergarten, he continued to stutter and was invited to participate in a speech program. He was so excited to see how technology and modern inventions could be used to help people recover and learn more about oneself towards improvement. Along with relaxation techniques and technique from the speech therapist, Hetopher gradually overcame his stuttering problems. It would come up every now and then but his brothers and parents made sure he was very calm and relaxed. His family, especially his little brother Canard, encouraged him to accept himself for who he was, but also encouraged him that God was a good God, and he would be healed.

Canard was an instrumental figure in the encouragement of Hetopher. Hetopher and Canard were born two years apart so they grew up together. In fact, Canard became Hetopher's best friend. Canard had wonderful counseling attributes. He would listen with an open heart with common sense resolve problems. Canard would also encourage Hetopher. During Hetopher's adolescent years, he was very shy, and would not talk to girls. He would attend school dances and wish he could participate. While on the sidelines, he would think about equipment that was used to make music and how technology could be used to make music. He began to realize how technology could cross over into various genres to help create and improve things. He could see it being used in many places like home, work, cars, church, billboards, and restaurants. It could be

used almost anyplace and anywhere for any purpose. Often, he would daydream about using technological programs, equipment, software for the good of mankind.

As years went by, the bond between him and Canard grew stronger. Hetopher was the first child to become saved in the house. After becoming saved, more ideas and ways to use technology would often come to him. He loved the television show Knight Rider, because of the futuristic car using technology to speak, roll down windows, watch television, shoot, and drive on its own. Often he was drawn to anything that utilized technology or recently improved items with technological features. While in college, Hetopher's draw towards technology increased to video games, television, learning how computers operate and he eventually chose to major in Engineering.

Trials and Tribulations

While Hetopher was in college Canard was battling with the temptations of youth. Canard eventually start going to church and received Jesus as his personal lord and savior. The first person he hugged was his brother, Hetopher . Soon thereafter, Canard became married and had two children. Then his physical ailments worsened to the point where he was often in the intensive care unit at the hospital. Hetopher, would look at the machines keeping his brother alive and onee again marveled at them and thanked God for giving man the idea of using technology. Often, Canard would get better and then have a relapse which continued for a few more years. Then one day, EMS was called to his house but technology no longer would help keep his brother alive. Hetopher was devastated by the news and began to have disdain towards technology. Technology worked all the other times and he knew it had the ability to cross over in various areas to

improve understanding, life, and environments. Hetopher began to decline in his engineering classes and found the allure towards technology began to slowly dissipate. Soon after the death of his brother, his older brother received devastating health news. Then the Pastor which ordained him suddenly died in a hotel room in Atlanta. Once again, he began to have a grim outlook on life when his mother, who so grieved by her sons death, was found unconscious in her home. Hetopher rushed to the hospital to and viewed how technology was working on his mother's behalf. Soon she was out of the hospital but required a nurse which he and his wife paid for. Less than 6 months later his father went into the hospital and died. Technology did not work again he told himself. How could it not save him? How could they not use it to diagnose properly? Why was his father no longer with him? This was further impacted when his mother took another turn for the worse and was found unconscious again in her home. Medical Science worked on her but she came back different and with less will to live. So he and his wife took his mother in and with her being in the home in less than 6 months, Hetopher's older brother died in a car crash. He was returning from dialysis, where machines were being used to help him function and lost control of his car. Then approximately 7 months after the oldest son's death, his mother past away, leaving him the only living family member.

During these various trials in Hetopher was introduced to prayer and knowing that God was a good God and does not make any mistakes. Around this time, he began to realize or have thoughts that these various ailments were things that the devil tried to use to hold him back from his true destiny, to become a minister. He loved God and wanted to please him, butssss he had reservations. There was a time when he was seven years old in the CME Church and it was tradition to have communion once every month. Hetopher

enjoyed the communion service. It was something that he looked forward to experiencing. Yes, the juice tasted good but there was something about the spiritual connection that took place as he ate the bread and drink the juice.

As the story goes, he fell asleep one Sunday and missed the communion service. When he woke up, he began to cry, so hard that Pastor Rudder heard his cries. Pastor Rudder asked what was going on. They told him Hetopher was crying because he missed communion. The Pastor stopped service and fed communion to the one little boy. Pastor Rudder later told the congregants that there was something special with this little boy. From then on Hetopher loved ministers. Hetopher would never admit he wanted to be a pastor but he had an affinity towards preachers of the gospel. That day as a young boy never left his mind or heart. He would often mediate on the experience.

Technology Dream Comes Alive

One day while working he asked God what was going on.? He heard an answer deep with in himself, "You have to return to your first love. The things you were drawn to when you were a child and act on the whispers I spoke to you." Immediately, in his heart he heard the words, "You are forgetting about me." Hetopher asked, "What do you mean God." God responded, "When you were at home, your parents made you go to church every Sunday morning. Now that you have freedom, "are you still attending church like you should? Have you fully moved towards the desires of technology and being a minster?" His response was, "no." Hetopher heard it again, "You are forgetting about me. Until you remember me and put me first, you will continue to have problems."

Hetopher immediately went to one of his hometown friends to ask about a bible study. After conversing, Hetopher gave his life back to God and joined a local bible study.

He began to think on the many times he would day dream about technology and how it could be used for others. Even how it did help his family and was now benefitting his own life. Further pondered when he became baptized with the Holy Spirit. While in praise and worship, he lifted his hands to the Lord stating, "Whatever you want me to do, I will do. Wherever you want to go, I will go, not my will but yours. If you want me to preach, I will preach. If you want me to teach, I will teach. I just ask that you make me the best and show me the best." Then a different word came out of his mouth. Hetopher was surprised. Hetopher kept singing then another word came out. Hetopher kept singing, and a full range of words came out. God begin to remind him of his calling, renewed his love for technology, and healed his heart from sadness.

He began to look for a minister to teach him more about the bible. He came upon Kenneth Copeland who used a lot of technology in his ministry. Hetopher purchased almost every tape the ministry sold. He was later given more tapes by a co-worker. Kenneth Copeland was vital to teaching him how to walk by faith, integrity, and how to love God. Through Brother Copeland, Hetopher learned how to use God's word and began to be a life giving force in his life.

One day while on the campus of Kenneth Copeland Ministry, Hetopher was communing with the Lord. Hetopher heard he would be ushered into the company of Brother Copeland in 3 years. Within three years, Hetopher actually met John Copeland, Kelly Copeland Swisher and Steve Swisher at an Atlanta Partner Meeting. When

Kenneth Copeland and UTS announced the Kenneth Copeland scholars group, Hetopher sensed this was another confirmation of the word God spoke to him three years earlier and believed God ordained him the opportunity to learn from his spiritual father and staffs on how to further develop the ministry outreach God called him too. In fact, the Kenneth Copeland Scholars group focused on media and technology which was propitious for Hetopher. He knew his recommitment to God had not gone in vain and began to reminiscent on his early development in faith during his college years.

His spiritual mother introduced him to Brother Copeland's ministry. Hetopher learned the way to get close to God was to shut off outside influences and get into the word. Therefore, when his TV broke, he abandoned it for a long season. His entertainment was ministry tapes playing through his boom box during the day and night to build up his faith. He reflected on how he determined his major. His two options were pre-law and pre-engineering. Hetopher asked tbe Holy Spirit by faith what route he should take and was told to pursue Industrial Engineering since it is similar to business and technology. It was a faith project since he did not love math and science but Hetopher learned througb Brother Copeland that faith is directed by an initiative given by God. Therefore, by pursuing the engineering degree, surprisingly, Hetopher began to like math and science. There were actually times where the Holy Spirit would explain the concept of physics to him. It would excite him to have such discussions with the Holy Spirit. Hetopher finished his undergraduate degree in engineering and he got a minor in Business.

Throughout the course of his graduate career, the faith produced only A's and B's with more A grades than B grades. Hetopher also took more courses than needed.

Through the course of writing his thesis, he received a co-op position and God instructed him to get another master's degree. At this point, he was inundated with the task and God had him call on his wife to help during the thesis process. This truly was a faith project to complete. Faith produced favor with the committee and his wife. God produced favor when he stood up and defended his thesis. God manifested the masters in industrial management. After this degree Hetopher was challenged with another directive from God.

God asked him to get a MBA. At that time, his faith was high! Hetopher would go by the MBA classes at night before being admitted and envision himself sitting in the classroom conversing about the concepts. He believed he received the MBA before he was admitted into the program. The day came for him to talk to the Director of the MBA program. Hetopher had a noticeable confidence, for he knew he was called and did not deal with low self-esteem. In fact, he believed for his wife to get into the program. The Director tried to persuade him that he would not be accepted. Hetopher stopped him in his tracks and told him, "the Lord will provide. I have a Master of Industrial Management degree and an Industrial Engineering degree." The Director pulled his file, his eyes got big, and he stated, "You are more than qualified, Mr. Leverett, welcome to the program."

Hetopher asked about a graduate assistantship. The director said," I have a person who is the most prolific publishing professor in the college of business but he is hard to get along with. The two of you should mesh." Hetopher was sent to the professor's office for an interview. During the interview, Hetopher became disturbed because the man showed no facial expressions but the scripture popped into his mind, do not be dismayed by their faces or I will dismay you. Hetopher felt in his flesh it did not go well, but he

kept his faith up by saying the word of God. Upon arriving in the Director's Office, he learned the Professor had called the Director and stated, "Thank you, you have sent the best one yet." Hetopher was hired as a Graduate Assistant.

God's Perfect Place: Vast Technology

After graduation, Hetopher worked for the top delivery and technological companies in the world, UPS. This was an answer to prayer because while in the MBA program, he always wanted to work for UPS. God gave him the desires of his heart. During the interview, Hetopher interviewed for only a part-time position. He told the human resource manager, "I am looking for a full-time position so if I get one, I will leave UPS." The manager said, "Fine, we will still hire you."

During that time, Hetopher realized God was forming the technology dream even more in his heart. He became a manger over various aspects of technology for the company. Throughout first three years at UPS, he worked as a laborer and part-time driver and God met his needs. Hetopher was offered an interview in Jacksonville, Florida for an Industrial Engineering position by a previous manager at UPS. During the pre-interview, the manager asked him about his church. Hetopher sensed in his spirit this was not the time to leave Statesboro so he rejected the interview. Eventually, he believed God for a position within management. During the interview, he told the hiring person, "I will take your company to the next level and I can do it." Hetopher knew he was making such statements because of the God within him.

Hetopher received the position and he took them from thirteenth to first place in their division. His love of technology further deepened as he would quickly learn all aspects of the organization. God would then promote him to Information Technology Technician. During the interview process for this job, Hetopher had grasped the art of promoting himself by the Holy Spirit. Hetopher spoke to his future boss with a resolve that he could do what was asked of him. Hetopher knew with in him he could do the job. Before he knew it he said, I can do anything that is presented to me because God is in me." He later learned his future boss was also a believer. Hetopher was granted the position for the Savannah, Georgia Center, which was a miracle since he lived in Statesboro, Georgia. Later, he was over all technology in Savannah, Statesboro, Swainsboro, Brunswick, and all customers in those areas. God showed him how to treat people, install their technology, improve business and keep track of technology at such a stellar level that soon the division was 3rd in the nation. Hetopher was now moving forward in his God given calling and direction towards technology. As a young child he would dream of technology and now God had him in upper management at one of the top technologically driven companies in the world.

The Ministry Context: Multicultural Church of the South

CrossRoads Community Church is situated in Statesboro, Georgia. For the purposes of this study, the research was conducted on the campus in Statesboro, Georgia. This congregation was chosen due to being the College and Career Pastor. Along with pastoral duties, researcher is also responsible for coordinating CRCC leadership and the

information technology infrastructure. This is a multicultural church which serves an average of 500 attendees each Sunday. The church is considered to be located in the deep south, yet is a thriving multicultural church.

CRCC is a Church of God denomination, which is a hybrid between Pentecostal and charismatic. The Church of God began on August 19, 1886, in Monroe County, Tennessee, near the North Carolina border. Former Baptist Richard Green Spurling preached in a millhouse along Barney Creek and eight persons formed a Christian Union for the purpose of following the New Testament as their rule for faith and practice, giving each other equal rights and privilege to interpret Scripture, and sitting together as the church of God. Twenty-one years later the growing movement formally adopted the name Church of God.[1]

CRCC began in 1922 on a two acre parcel of land that had been left to a non-member of the church to be used as a graveyard and church. The property became the first permanent building to house the Oak Grove Church of God.[2] Within 34 years, the church was remodeled several times with 16 different pastors. Then in 1950, a prominent member believed in a vision God gave him and purchased property to build The Statesboro Church of God. A full-time salaried pastor was hired for the church with the position changing over 14 times until 1983, at which time; Carroll Wayne Swanson became the pastor and continued in the role for twenty-four years. During his tenure, the church purchased ten additional acres of land, homes for pastoral staff, constructed a

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[1]Church of God. 2010."Church of God History." Accessed December 3, 2013. http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god.

[2]Church of God. 2008. "History of the Oak Grove Church." Accessed December 3, 2013. http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god.

New Family Life Center, and began praying to break ethnic diversity, financial stability, and ministry opportunities.

In 2010, Carroll Cary D. Swanson became the pastor. This caused dissention between regional Church of God pastors and a church split caused the congregation to dwindle to one hundred and twenty-five dedicated congregants. As things seemed to be settling down, three congregant deaths occurred including an elder, all of which had no previous serious health issue. In 2011, the church name was changed to CrossRoads Community Church, a Church of God denomination. Since that time, the church has grown to be the third largest in Sunday attendance in its district along with ethnic diversity of 40% Caucasian, 40% black, 10% Hispanic, 5% Asian, 5% other[3].

Statesboro, Georgia is located in the southeastern corner of the state of Georgia within Bulloch County.[4] It is approximately 13.50 square miles with an average elevation of 240 feet above sea level, the terrain being mostly flat.[5] The US Census Bureau reports in 2010 the population of 70,217 as compared to the state of Georgia with 9,687,663. The racial proportion of Statesboro, Georgia is 54.4% white, 40.1% Black, 3.0% Hispanic, 2.0% Asian, 1.8% MultiRacial, 0.2% American Indian, and 0.2% Pacific Islander.[6]

A slight majority, of Statesboro citizens are female 50.7% whereas 29.2%% are single, 46.7% married; 12.5% divorced; and 8.8%widowed. Of singles, 29.2% are single

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[3]Church of God. 2008. "Church of God Report." Accessed December 3, 2013. http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god.

[4]US Census. 2011."US Census." Accessed December 3, 2013. http://quickfacts.census.gov/qfd/states/13/13031.html.

[5]City Overview: Quick Facts. 2011. "Statesboro, Georgia." Accessed December 3, 2013. http://www.churchofgod.org/about/a-brief-history-of-the-church-of-god.

[6]US Census. 2011."US Census." Accessed December 3, 2013. http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk.

women and 34.7% are single men.[7] The city of Statesboro is young, with a median average age of 22, with 33.5% falling between the ages of twenty and twenty-four. Compared to median male age of 21.9 and female median age of 22.1[8] The average household size is 2.36 persons per household with 37.7% having children in the home.[9] The city of Statesboro has grown due to the growth of the local University.

Of the homes in Statesboro, Georgia, 88% are owner occupied, while 8.6% are renter-occupied. The median cost for a home is $160,200.[10] There is a 14.4% vacancy rate with a median rental rate of $835.00. This is partly due to the city area including three higher education institutions to include Georgia Southern University, Ogeechee Technical College, and East Georgia College.

The median household income earned in Statesboro is between $50,000 and $74,999, followed by 14.2% earning between $35,000 and $49,999, and 11.9% earning between $75,000 and $99,999. However, 19.2% of families with children under age 5 in the house are below poverty line. The 9.9% unemployment rate in Statesboro, Georgia indicates that jobs are scare in the city. The main industry for employment is Educational services, and health care and social assistance, with 20.4% of the city employed, followed by retail trade of 11.8%.[11]

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[7]US Census. 2011."US Census." Accessed December 3, 2013. http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk.

[8]Ibid.

[9]Ibid.

[10]US Census. 2011."US Census Fact Finder." Accessed December 4, 2013. http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk.

[11]Ibid.

CRCC is located at 23929 US Hwy 80 East, Statesboro, Georgia 30461. The church is located on ten acres of land on a major US highway; the church also owns three rental houses and a storage unit. The church property is next to a major shopping plaza which includes Lowe's, Ryan's Steakhouse, Applebee's, and a Goodwill Center. Due to the growth of the church, there are two Sunday Services at 8:45 am and 11:00am. Most church volunteers are white, followed by some blacks, and a few Hispanics. Due to the diversity of the congregants, cultural views must be taken into consideration. The church is in need of a recruitment model to invoke parishioners to action. I am confident God has equipped me for this task. My purpose is to do this task "Not by might nor by power, but by My Spirit,' says the Lord of hosts."[12]

The Conjunction (Synergy)

The conjunction is defined as the area where the researcher's life connects with the context of ministry's problem. When looking at the researcher's life, one theme stands out. There is a testament of using technology to improve learning and effectiveness, no matter the occasion. The context problem is that there is a need for the congregation to build their familiarity with Sunday sermons which will produce faith that will help them with their life challenges and goals. The point where the context and the researcher meet is faith development.

The researcher had spent the better part of his life learning how to develop faith via the teachings from the word of faith movement. In fact, his primary teachers are the fathers of the movement. The researcher attributes his success to continually exposing himself to the word of God via print, electronic, and relational means. This is one of the

[12]Zechariah 4:6

central points of the bible as well as the word of faith movement. This methodology has served him tremendously by allowing him to perform some impossible feats. By exposing himself to the word of God he attained an engineering degree and two master's degrees despite starting from meager beginnings. By exposing himself to the word of God he won the heart of his wife when she did not originally care for him as a mate and used faith to have a daughter even though the doctor's did not believe a child could be born.

The context has a sincere need for the principles taught by the word of faith message. In fact a conple of the elders graduated from Rhema Bible College. Rhema is considered the birthplace of the word of faith movement. The Senior Pastor's son also attends Rhema. The senior pastor only has one opportunity per week to minister to the congregation. The more traditional methodology (live preaching) cannot be effectively utilized in this context. Another means of exposure has to be explored and implemented to produce an effective model. The researcher's expertise in information technology gives way to produce a model that will utilize electronic media electronic media effectively in order to produce a model that will increase exposure to the Sunday's sermons.

Electronic media involves communicating by electronic means. This means of communication involves tools such as e-mail, text messaging, and social media. In familiarizing the congregants with the context, Sunday's sermons by the use of electronic media can be made more familiar with the word of God, which should produce faith and understanding of the Sunday sermon.

It is predicted by the researcher that the coming together of the context, Sunday sermons, and electronic media will produce a synergy that will solve the problem of unfamiliarity with Sunday's sermons therefore producing more faith to help the believers overcome.

CHAPTER 2

STATE OF THE ART

Electronic media has become permeated in our society. Almost everywhere we go we see electronic media. This truly becomes a staple in our society from the football stadium to a Cathedral receiving electronic media. Electronic media has grasped the hand of society much like print media did in the past. We see electronic media in cars, on refrigerators, and on heating systems. It has taken over our world. Print media has now been converted to electronic media. Print media is responsible for bringing the bible to the masses which is now in a period of demise. The church is facing a revolution in media. The pastor used to say, "Open your Bible," now pastors are using palazzo devices. Electronic media has been explored by many industries including the church; it has not been optimized by the church.

In order to understand electronic media we must take a step back and define and take a short look at print media. Print media is ideas and concepts that are conveyed in print form. An example of print media would be books, magazines and newspapers. When examining Print Media's effects on church history we see a very significant event. The invention of the printing press created the new culture of the Christian church. Print media actually served a major role of getting the church out of the dark ages. With the common man gaining access

to the Bible, no longer could clergy keep the common man in ignorance. Print media gave the world access to information; and, like print media electronic media has its place in the development of mankind's relationship with God.

Electronic media is defined as media in which concepts and ideas are conveyed through electronic means such as the Internet computers cell phones etc. The *Business Dictionary* describes, "Broadcast or storage media that take advantage of electronic technology. They may include television, radio, Internet, fax, CD-ROMs, DVD, and any other medium that requires electricity or digital encoding of information."[1] Examples of electronic media range from software to hardware; computers, smart phones, Internet software, social media, podcast, blogs, and wikis are examples of electronic media.

When one looks at both media types in their own age, the effects on society were equally outstanding.[2] However, when one compares the two types of media beside one another and disregards time, electronic media has many great advantages over print media.[3] The advantages electronic media possesses are convenience, reachability, storage, ease of access, replication, and ease of distribution.[4]

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[1]Jack Friedman, *Dictionary* of Business and Economics Terms(Hauppauge: Barron's, 2012), 45.

[2]Einar Ingebrigtsen, SignalR Blueprints (Birmingham: Packt, 2014), 23.

[3]Fleming, Susan and Roxanne Vandermause. "First Time Mother's Preparing For Birthing in the Electronic World," Journal of Reproductive and Infant Psychology, (May 2014): 1-14.

[4]Fleming, Susan and Roxanne Vandermause. "First Time Mother's Preparing For Birthing in the Electronic World," Journal of Reproductive and Infant Psychology, (May 2014): 1-14.

Electronic media has provided humanity with a faster, convenient, and deeper access to information. Flemming writes,

> As we enter the twenty-first century we are witnessing a new phenomenon, which is a surge of electronic media (e.g. internet, television, mobile phone technology), dominating and changing our society.[5] Information is a fingertip away; it is convenient and can be accessed in seconds, and can offer a means to self-educate.[6]

Along with those components, electronic media has the ability to replicate data and information instantaneously. Electronic media has taken humankind to a new level of information gathering, knowledge, and quick access to any and almost every topic. Like the printing press, with print media there has been one invention that has significant significantly empowered electronic media; the microprocessor. The microprocessor has the ability to perform multiple tasks and operations and an enormous speed. In addition to the speed of the microprocessor, there is the attribute of size. Microprocessors have gotten smaller and smaller over the years and can now be placed in various devices in various sizes. Information and data can be conveyed and accessed from any component as long as microprocessors have some type of electronic storage media present in the system. The intention of the microprocessor is now placed in computer system which has capability of storing vast amounts of data and information has caused the electronic media to become the modern-day media of choice.

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[5]Pew Research Center,2012. "State of the News Media." Accessed May 4, 2013, http://www.pewresearch.org/2012/03/19/state-of-the-news-media-2012/.

[6]Ibid.

Electronic media has changed our world drastically. We see the effects of electronic media in the recording industry, publishing industry, and educational system. Electronic media almost destroyed the record recording industry with the website Napster, MP3, and iPod players. Electronic media allowed potential customers to download electronic versions of the songs for free. Electronic Media literally forced the recording industry to change their paradigm.

The publishing industry also went through a transformation where they used to sell printed/bound books. Electronic media has caused it to explore new avenues in the digital world. The book salesman now is more apt to sell an e-book as opposed to seven printed books. In the 1950s, nearly every family had encyclopedias; now encyclopedias are not present in most homes due to computers. Computers provide a deeper reach in various topics and help the clergy is more convenient with message.

According to a recent study there is a marked difference between people born before World War II and those after. The survey reports that "the percentage of eighteen to twenty-four year olds who read novels, short stories, poetry, and plays in the previous year" dropped 7% between 1982 and 1992.[7] Yet, this practice declined only 2% among middle aged adults or Boomers, but remained stable with adults fifty years or more.[8] Among young adults 41% did not read a

[7]Tex Sample, The Spectacle of Worship in a Wired World, (Nashville: Abingdon Press, 1998), 23.

[8]Tex Sample, *The Spectacle of Worship in a Wired World*, (Nashville: Abingdon Press, 1998),25.

single book not required for school or work in the last twelve months, and 60% read four or less.[9]

At the same time, visual activities increased in participation. Among eighteen to twenty-four years old, 29% report visits to art museums or galleries in 1992 compared to 23% in 1982, and TV and video dealing with art is up from 18% to 26% in these same years.[10] This increase is all the more interesting since formal arts education in school is down from 41% to 24% in this ten year period, due to the tech boom.[11] Our younger generation is moving away from the normal reading practices of their parents and grandparents, to reading what is available on a screen. The screen has become a means of interaction and multi-dimensional for our "screen age" generation.[12]

Our visual culture has placed the preacher between two worlds. The modern world perceives preaching as reasoned, systematic, analytical, individualistic, and verbal. A past generation came to church with their Bibles in hand and took notes. They understood the logical format of the sermon usually in point form. The preaching of the Word of God was central to their worship experience.[13] The logical format was important to preaching the word because preaching appeals to left brain thinking. The left brain (really the left hemisphere) is responsible for logical and linear thought. We learn

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[9]Ibid.

[10]Ibid, 32.

[11]Ibid.

[12]Ibid.

[13]Michael Quicke, "Technologizing of the Word – Flight, Fight or Befriend?" Preaching. Vol.18, No. 1 July-August 2002, 4.

languages, math, and sequential thinking with the left side of our brains. But when it comes to using visual aids in the delivery of the sermon it has been suggested that the creative part of the brain is the "right side" or "right brain." The right brain (the right hemisphere) is more sense-oriented and is responsible for our orientation in space, artistic endeavors, body image, and recognition of faces. The right brain is relational, intuitive, and feeling oriented. The reality is that some people do think, assimilate ideas, and experience the world more through the right brain and others through the left brain.[14] The advantage in preaching is to reach the whole brain, using multimedia, audio visual, sight and sound. When both sides of the brain are being used, the person in the pew listens to a "stereo communication."

Preaching is both theology and art. The preacher is not simply a technician, but a craftsman and an artist in the handling, ordering, and expressing if God's truth. Henry Ward Beecher says, "The first element on which you are preaching will largely depend for power and success, you will perhaps be surprised to learn, is imagination, which is regarded as the most important of all elements that go to make the preacher."[15] Therefore, a preacher must come up with imaginative ways to provide the Sunday Sermon using technology.

The change can be seen in educational systems. Students, teachers, and parents now communicate by e-mail, text, and websites. Learning Management Systems are used by online learners in every area and have helped schools receive large profit margins. The Christian context has also been strongly affected

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[14]H.Richard Neibuhr, Christ and Culture New York: Harper and Row. 1951 32.

[15]David Larsen. The Anatomy of Preaching. (Grand Rapids: Baker Book House 1989) 108.

electronic media. Church service scriptures can be broadcasted upon screen. As well as, we now have systems in place where we can store sermons in video and audio formats. Also lyrics to songs are displayed on the jumbo screens. Believers can now access information more readily during the service on screens and personal devices. However, this has caused information overload. Information engineering describes Information overload as,

> Information Overload is an increasing problem both in the workplace, and in life in general. Those that learn to deal with it effectively will have a major advantage in the next few years.
>
> Information Overload is when you are trying to deal with more information than you are able to process to make sensible decisions. The result is either that you either delay making decisions, or that you make the wrong decisions.[16]

Information is so readily available and abundant that some believe tends to give up due to the abundance of information as well the validity of the information. Flemming writes, "Knowledge can be acquired without the formalities of a classroom or a formal education; however, available information can be fragmented, inconsistent, weakly linked and poorly referenced.[17]

Electronic media also associates itself with video and audio sermons that are provided to the general public at a very minimal cost. Iu fact some of the services provided to the general public are free. YouTuhe and Vemeo provide services for free. These are established companies that make their profit through commercial advertising. With high quality HD cameras positioned at an

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[16]Einar Ingebrigtsen, SignalR Blueprints (Birmingham: Packt, 2014), 39.

[17]Fleming, Susan and Roxanne Vandermause. "First Time Mother's Preparing For Birthing in the Electronic World," Journal of Reproductive and Infant Psychology, (May 2014): 1-14.

affordable cost, the barriers of entry into sermon hosting are lowered considerably. With these two factors alone, one can see where sermon information can be found in abundance on the Internet. This overabundance of information causes information overload.

On the personal level, outside of corporate worship, individual Christians seem to differ little from the wider population in terms of personal use of media technologies. According to a series of studies by George Barna between 1998 and 2000, measurements of technology penetration rates differ by only one or two percentage points between all adults and "born again" Christians (see Table One). It would seem that individual Christians have integrated media technology into their lives.[18]

Table One: Media technology penetration rates

	All adults	Christian Adults
Own VCR	93%	94%
Cable TV	73%	71%
Satellite Dish	19%	18%
Cell-Phone	58%	59%
Desktop PC	55%	55%
Laptop PC	16%	16%
Palm PC	8%	8%
Home Internet	50%	48%
R-rated movie	40%	30%

Further, individuals have a willingness to use personal technology for religious purposes. According to a study by the Pew Internet and American Life Project, "25% of

[18]George Barna, *Christians Embrace Technology* [Web Site] (June 12 2000 [cited July 24, 2003); available from http://www.barna.org/cgi-bin/PagePressRelease.asp?PressReleaseID=64.

Internet users have gotten religious or spiritual information online at one point or another." This is more people than those who have used online gambling, auctions, stock trading, Internet phone calling, banking, or dating[19].

There must be electronic media and that can bridge a gap between the paradigms of null electronic media and an overabundance of electronic media. There must be a refashioning of electronic media. This refashioning must take into account electronic media's rich resources which would allow all the use of Toussaint short repetitive glass of information to its use in in order to solidify a point that wants to be stressed. In addition to providing short blasts of information, there must be a path that needs the user to the reservoir of information.

In modern-day sermon provision using electronic media, little has been done beyond recording, storing and posting sermons on the Internet. Podcasts have been used to make current data more accessible to users. Electronic bulletin boards have been used to facilitate ideas concerning the sermon. Electronic books also convey some information, but they can be used to stimulate conversation among the users. Electronic devotions have also been developed to help facilitate the sermons. However electronic media has not been utilized in a strategic manner with the purpose of imparting Sunday sermon concepts to the average believer.

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[19]Nathan Kommers and Lee Rainie, "Use of the Internet at Major Life Moments," (Washington, D.C.: Pew Internet & American Life Project, 2002).

Present-day humanity has been called the microwave generation due to the invention of electronic media. Some say that the attention span of humans is shrinking, as a result. Humanity wants information and data in short concise pieces. Short devotions are preferred over lengthy ones. The average modern-day congregant prefers small portion of information rather long and drawn-out pieces of information. A great example of this can be seen in the current research context.

The current research context utilizes the researcher to utilize electronic media as a means of distributing a devotion based on Sunday's sermon. The researcher wrote weekly devotions based on the Sunday sermon and distributed to them via e-mail. The devotions were one to three pages long. At first the readership was about 50%. Eventually the readership fell from 50% to 13%.

This example speaks volumes to me as a researcher. It shows that the congregants did not want to spend the time it takes to read a long discourse about the Sunday's sermon. This point can be seen in another phenomenon that happened in the research context. The research context seems to have an appreciation for concise truthful information from the Bible. This can be seen in the Sunday service times. The context has three services on Sunday. The first service is an hour-long Sunday service which is very concise and to the point. Approximately 40% of the congregation goes to the first service.

In order to convey the Sunday sermon's concepts to the average believer, one must use short repetitive statements that give the user an option to go to the reservoir of information. The electronic media it takes to accomplish this task is

this common as the present day cell phone. In fact the command center for this new strategic use of electronic media is the modern-day smart phone.

The smart phone and/or the tablet have added the concept of mobility to electronic media. The cell phone industry has become mature industry. With maturity come benefits. Cell phone companies now provide data and voice services to its customers which allow the average user to contact people in various ways. This concept of mobility gives a further reach to media. User can now post on Facebook, read their e-mail and text their friends. Electronic media has now provided a further reach into the people's lives.

The electronic media chosen in this research project has the ability to send and receive short pieces of information in a repetitive nature. Electronic media all have the ability to be hosted on the smart phone in a very robust manner. The electronic media utilized in this research project will involve the smart phone, texting, social media, and e-mail. These four pieces of electronic media will work together in a manner to convey the concepts of the Sunday sermon in a repetitive fashion.

The fundamental piece of electronic media in his research study is the smart phone. It acts as the host and gives the user tremendous amount of flexibility. A leading electronic media magazine PC describes a smartphones as,

> A cellphone and handheld computer that created the greatest tech revolution since the Internet. A smartphone can do everything a personal computer can do, and because of its GPS, much more. Although screen size is a limitation, increasingly better voice recognition eliminates most typing, and text and video are easy to read and watch, especially on large screens.

> A smartphone combines cellular telephone, Internet access for e-mail and Web, music and movie player, camera and camcorder, GPS navigation system and a voice search for asking a question about anything. A smartphone is much more personal than a personal computer, because it is with you all the time when traveling and nearby if you use it as your main phone.[20]

The smart phone acts as a perfect host to the other electronic media pieces. Being that it is a personal phone, it is always available to the user. It gives the user the flexibility to respond in a time that is convenient for them. The second piece of electronic media used in his research study is texting.

PC magazine describes texting as," Sending a short typed message from one mobile phone user to another. Also called "text messaging," texting is "instant messaging" via cellphone. The short message service (SMS) is for text only, while the multimedia messaging service (MMS) supports images and video."[21] According to the CTIA, in 2012, Americans sent an average of six billion text messages per day.

Ihejirika's research in the field of media religion and culture made extensive comparative analyses of the Catholic and Pentecostal churches in Nigeria and their different communication strategies highlighting their appropriation of the new information and communication. The study describes the Pentecostal denomination as seeing media technologies as an extension of the church pulpit while the Catholic Church generally exhibits a somewhat cold attitude towards these instruments of mass

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[20]PC Magaizne, 19981-2015. "Encyclopedia." Accessed January 24, 2015. http://www.pcmag.com/encyclopedia/term/52795/text-messaging.

[21]Ibid.

communication and remains largely a print-based church. Thereby, the Catholic Church invests most of the communication energy in the print media and in oral catechism. This attitude goes back to the advent of the cinema which the Catholic church's hierarchy then saw as having the potential of corrupting faith and moral. Surprisingly, Ihejirika's research revealed that of all the technologies of mass communication, none has been so instantly accepted and embraced by the Catholic Church in Nigeria as the new information and communication technologies (ICT) and goes on to reveal some novel pastor initiative using the new information and communication technologies.[22]

Gunton, in the research on religious information literacy and using information to learn in the church community, explores the nature of informed learning in the context of the church as a learning community. The study anticipated that insights resulting from this exploration may help church organizations, church leaders and lay people to consider how information can be used to grow faith, develop relationships, manage the church and respond to religious knowledge, which support the pursuit of spiritual wellness and the cultivation of lifelong learning.[23]

World Bank puts the Internet users per 100 persons in Nigeria as 28 for year 2010 and is one of the highest user densities in Africa and compares favorably with USA with 79 (Table Two). This density will certainly increase significantly with the growth of internet facilities on the internet enabled telephones. NCC gives a table of subscribers and

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[22]Ihejirika W (2010). Aplicações pastorais inovadoras das novas tecnologias de Informação e comunicação (NTICs) pela Igreja Católica na Nigéria / Innovative Pastoral Applications of the New Information and Communication Technologies (nicts) by the Catholic Church in Nigeria, (Unpublished PhD thesis), Universidade Metodista de Sao Paulo.

[23]Larry Gunton, 2011. Religious information literacy: using information to learn in church community Accessed May 14, 2013. https://docs.google.com/spreadsheet/viewform?formkey=dGg3SE9kazRYZk4ydVVEcERGWXFDMWc6MQ.

teledensity for mobile and fixed telephony services as at October 2011 in Nigeria. Again, Nigeria has one of the highest teledensity in Africa (Table Three).[24]

Table Two. Internet user density, 2010.

Country	Internet users (per 100 people)
USA	79
Nigeria	28
Egypt	27
South Africa	12
Ghana	9
India	8
Libya	6

Source: World Bank, 2011.

Table Three. Telephone subscribers data, October 2011.

Type	Operator	October 2011
Connected lines	Mobile (GSM) 110,326,120	110,326,120
	Mobile (CDMA) 12,530,030	12,520,030
	Fixed wired/wireless 2,285,930	2,285,930
	Total 125,142,080	125,142,080
Active lines	Mobile (GSM)	88,005,862,
	Mobile (CDMA) Fixed	5,116,957
	Wired/wireless Total	801,297
	Total	93,394,042,
Installed capacity	Mobile (GSM)	141,213,932
	Mobile (CDMA) Fixed	17,232,725
	Fixed wired/wireless	9,394,042
	Total	167,840,699
Assumed population	Teledensity	67.09
	140 million	

There is a necessity to shift thinking, one author Len Wilson describes as moving beyond the audiovisual mentality, defined as the use of electronic media

[24]World Bank,2011." World development Data Internet Users for Nigeria." Accessed May 20, 2013. http://databank.worldbank.org/ddp/home.do?Step=3&id=4.

as an afterthought, an add-on, a value to be added, or something less than an intrinsic ingredient in worship and church life.[25] So we must understand how to use technology as a core element in the communicating the Sunday sermon or spiritual message.

[25]Len Wilson, The Wired Church (Nashville, TN: Abingdon Press, 1999), 39.

CHAPTER 3

THEORETICAL FOUNDATION

The Problem Statement

CRCC is a fast-growing Church of God Pentecostal denominational Church. The Church is in transition from a family style and administered church to a corporate style and structured church of 450. The church has a genuine concern for policies and processes to address congregant's needs. The pastor cannot physically reach each of his congregants like those at smaller churches. Currently, there is an information Technology infrastructure in place. However, the church does not utilize tactical or strategic utilization of information technology. In addition, the context does not employ electronic media to enhance the congregation growth in the word of God.

The pastor is second generation Pentecostal. He believes in the Word of faith Theology taught predominantly by the word of faith movement. As a regular action in each service he has his congregants participate in confessions that are constructed to produce health as well as wealth and safety. The pastor has an understanding of how information technology can be used to generate a strategic advantage in business, being that he used to be an entrepreneur before he became a pastor. However, he lacks expertise in information technology. Therefore, a strategic information technology faith building model is needed for the church congregants.

The pastor believes the Sunday message is a very important part of his congregants' lives. The pastor believes that his sermons have a prophetic attribute, which gives the congregants answers for their life problems. The Pentecostal pastor believes in the power of the Holy Ghost and the workings of the Spirit of God. He believes that if congregants expose themselves to the words found in his Sunday sermons it will extend and improve upon their standard. In addition, it will help their mental wellbeing and spiritual growth and faith in the mission of the church. A sizeable portion of his congregants are new to the Christian Pentecostal experience; therefore, it is important that their faith be built on the Sunday sermon. In addition to this phenomenon, it is the pastor's only and one shot at the congregants due to the fact that he only preaches one time a week. Additional Scripture edification comes from the diseipleship program provided by the Ministry.

Theoretical Foundations Introduction

This research will be dedicated to building a model which will use electronic media and social media that will be established on the word of faith theology. This model will be tested to see if it is viable for building faith in the test group. The theoretical foundations section will examine the Biblical, Historical, and Theological foundations. The biblical foundation will be utilized to show the connection of the research to the scripture; the historical foundation will be used to explain the origin of the word of faith movement and theology; and, the theological foundation will be utilized to explain the word of faith theology.

Old Testament Foundation

This study centers on increasing congregants' faith in the Sunday's sermon by using electronic media. The hypothesis is that the congregation will increase their knowledge and Faith in the word of God expressed during the Sunday sermons through the use of electronic media. The biblical foundation will show the direct connection between the Scripture and the research and will look examine the Scriptures from the Old Testament and the New Testament. The Scriptures will be analyzed to show that faith can be ameliorated by exposure to the scripture.

God has always been concerned with his people's spiritual growth and their ability to handle his blessings. Throughout book of Psalms[1] it is reiterated that the fool will not receive the benefits provided by God to mankind due to the inability to expose himself to the word of God. The foil to the fool can be found in the first chapter in Psalm,[2] where the blessed man receives the blessings God simply due to his exposure to God's word through meditation. God's remedies for his people have always been exposure to the word of God. This point is illustrated in one of God's greatest commandments to the nation of Israel found in Deuteronomy 6:4-14.

> Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates. "And when the LORD your God brings you into the land which he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give

[1]Psalms10: 22:5.

[2]Psalms 1:1-4.

> you, with great and goodly cities, which you did not build, and houses full of all good things, which you did not fill, and cisterns hewn out, which you did not hew, and vineyards and olive trees, which you did not plant, and when you eat and are full, then take heed lest you forget the LORD, who brought you out of the land of Egypt, out of the house of bondage. You shall fear the LORD your God; you shall serve him, and swear by his name. You shall not go after other gods, of the gods of the peoples who are round about you[3]

The Open Bible states, "The book of Deuteronomy takes place entirely in the plains of Moab due east of Jericho. It covers about a one-month time period. The book was written at the end of the forty-year period in the wilderness, and the new generation was on the verge of entering Canaan. Moses wrote it to encourage people to believe and obey God in order to receive God's blessings."[4]

According to the New Bible dictionary, "The name Deuteronomy derives from the rendering of a phrase in 17:18."[5] The king was to prepare 'a copy of this law.[6] The book falls naturally into three sections. These three sections are listed as addresses from Moses to the children of Israel. The first section gives a historical account of what happened between Horeb and Beth-peor. This historical account rendering is followed by an appeal for Israel to behave as God's chosen this section occur over a span of three chapters.[7] Satisfaction of Deuteronomy covers twenty-four chapters. Moses's second address covers the nature of faith and the allegiance of Israel to the God."[i] It is in this section my foundational Scripture appears. It appears in this section that dedicated to

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[3]Wood, D. R. W., and I. Howard Marshall. *New Bible Dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press, 1996.

[4]Ibid.

[5]Deuteronomy 17:18.

[6]Wood, D. R. W., and I. Howard Marshall. *New Bible Dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press, 1996.

[7]Ibid.

remind Israel of the called allegiance to Yahweh. The third and final address covers only two chapters; it discusses the recap of the capitalization of the covenant demand.

Steve Miller states, "Deuteronomy repeatedly states that Moses wrote the book. Other Old Testament books and messianic verses agree with this fact. The closing chapter, about the death of Moses, was probably added by Joshua or a priest."[8] Miller also states, "Deuteronomy reads like a contract with God. The outline of Deuteronomy follows the format of ancient treaties between kings and their subjects."[9] The Open Bible analysis of the structure of the book of Deuteronomy confers with Wood's account.

The open Bible account of the structure of Deuteronomy is as stated; "The book of Deuteronomy can be separated into three sermons. The first segment sermon covers the first the fourth chapter forty-third chapter. The second sermon covers for chapter forty-fourth through thirty-sixth chapter. The final sermon covers the twenty-seventh through the thirty-forth chapters."[10] The open bible further states, "Deuteronomy was written to ratify the Old Testament which was given through the Ten Commandments. These three sermons insured Israel of having a formal written law and the instructions to keep the law and prosper The first sermon which covers the first chapter through the four chapter was meant to remind Israel of its past as well as to teach them the difference between blessing and cursing.

The three verses prior to the foundational Scripture inform Israel that God wants to bless them and take care of them; however, they would have to walk in obedience to secure these blessings. This paper's Old Testament foundation is found in this sermon.

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[8]Ibid.

[9]Thomas Nelson Publishers 1985.

[10]Ibid.

Deuteronomy 6:4-9 centers around three themes: hearing, love, and obedience, which produces blessing. Dockery states about this passage of scripture, "The most basic principle is complete and exclusive love for God. The fundamental nature of the relationship between Yahweh and Israel consists of the recognition that God is one and that his people, if they are to enjoy the benefits of His promises to the patriarchs, must give undivided allegiance and unswerving obedience." [11]

Bratcher states,"This passage of scripture is classified as the Great Commandment. This commandment emphasize hearing as the basic essence of Israel's Faith is equated with exposing oneself to the word of God by all means necessary thereby showing their love." [12] Walvord and Zuck states "To love the LORD means to choose Him for an intimate relationship and to obey His commands. This command, to love Him, is given often in Deuteronomy (v. 5; 7:9; 10:12; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20). Loving Him was to be wholehearted (with all your heart) and was to pervade every aspect of an Israelite's being and life (soul and strength)."[13]

Moses's first command to the Israelites was to hear what the Lord was saying about loving God with all their heart; In order to love God with all their hearts, souls and might, they first had to hear. Hearing is yet another way of exposing oneself to God's word. Hearing is one of the tools God use to inscribe the word on Israel's heart. God used the agent of hearing to inscribe his word in their hearts. God understanding this divine

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[11]Dockery, David S., Trent C. Butler, Christopher L. Church, Linda L. Scott, Marsha A. Ellis Smith, James Emery White, and Tenn.) Holman Bible Publishers Nashville. *Holman Bible Handbook.* Nashville, TN: Holman Bible to include. The Publishers, 1992.

[12]Bratcher, R. G., & Hatton, H. A. (2000). *A Handbook on Deuteronomy* (p. 138). New York: United Bible Societies.

[13]Jack S. Deere, "Deuteronomy," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 274.

principle, out of the heart flows the forces of life." [14] God reiterates that he wants Israel to keep his commandments in their hearts.

After reiterating to Israel about keeping his commandments and thy heart, God instructs Israel to teach his commandments to their children therefore making this covenant a multi-generational covenant. He further commands that Israel diligently teach them to their children. God then introduces another way of exposing Israel to his word. God introduces the median of speech. God refers back to the wisdom of Proverbs fourth chapter where speaking God's words is inferred as one of the gateways to the heart of man. God instructs Israel to talk about the word when they are in the house and when they are traveling throughout society. He even encourages them to speak the Commandments when they lie down and when they rise. With this commandment God covers all aspects of life. One can surmise that God wanted Israel to talk about His commandments day and night. This commandment can be seen in Joshua 1:8. After employing hearing and talking as viable gateways to the heart, God introduces the final gateway to the heart. God introduces sight. Again, the wisdom of Proverbs Chapter 4 chapter is utilized.

God instructs Israel to bind sign on the hand. The sign was to contain God's commandments. In addition to binding the sign on the hands, Israel was instructed to keep the sign in front of their eyes. They were also told to write the Commandments on the post of the house as well as the gates. Once again, this was done to provide exposure to God's commandments. Easton states," the Jews were commanded to write the divine name on the posts of their doors. The Jews, misunderstanding this injunction, adopted the

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[14]Proverbs 4:2.

custom of writing on a slip of parchment these verses Deuteronomy 6:4-9, and 11:13-21, which they enclosed in a reed or cylinder and fixed on the right-hand door-post of every room in the house.[15]

God, knowing that exposure to His word produces faith which unequivocally produces obedience, was not setting up ritualistic obedience; He was setting up a system which would produce faith and in turn produce obedience. The concept of exposure can be seen with verses ten through fourteen, where God indicates that with obedience they will be deliberated to their promised land and they will continue to produce a heritage of faith that will not stray away to false gods.

Throughout this passage in Scripture God utilizes exposure to produce faith which produces obedience. This exposure to God's commandments insures success. The success does not come from ritualistic behavior. Success comes from the system instituted by God designed to produce favorable results when activated in one's life.

Commentaries on Old Testament Foundation Scripture

Pascal, of the teacher's Bible commentary, breaks down Deuteronomy chapter four verses six through ten into three perspectives. The perspectives are the passage, special points, and truth for today.[16] Through these three perspectives Pascal's commentary surmises that this passage in Scripture covers Israel's faith and family. It

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[15]M. G. Easton, *Easton's Bible Dictionary* (New York: Harper & Brothers, 1893).

[16]Donald F. Ackland, "Deuteronomy," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 118.

indicates that God's purpose for the old covenant was to be a multigenerational covenant.[17]

Pascal's analysis says that the faith of Israel was important to God. This faith was so important that God gave several examples of how to expose themselves to the word of God which would cause them to obey the word as well as communicate it to the next generation and not go away to idols.[18] In Pascal's passage he focuses on the results God desired from Israel's faith. One can see the result of Israel's faith was based on the concept of exposing themselves to the word of God on a daily basis.

Pascal pointed out a special point termed Shema; which was taken from the Hebrew and means to hear. Shema is used in verses four through five. Shema is regarded by the Hebrews as the essence of their faith[19] Verses four and five, the Shema verses, are quoted in all Hebrew synagogues and all Hebrew services.[20] Pascal also point out another special point that shows the importance of exposure. Pascal writes, "The commandments of verses 8-9 were taken literally by later generations of Jews who strapped phylacteries, small leather boxes containing these words, to their persons and fastened similar containers, mezuzahs, to their doorposts."[21]

Pascal in his truth for today section, says," Instead of a literal interpretation of verses 8-9, we should see these instructions as a reminder of the need to make all of life

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[17]Ibid.

[18]Ibid.

[19]Donald F. Ackland, "Deuteronomy," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 118.

[20]Ibid.

[21]Donald F. Ackland, "Deuteronomy," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 125.

bear witness to our faith in him.,[22] He further states, "Our members (hands and eyes) should be hoth disciplined and directed so that they glorify God and serve others. Our homes should testify to our beliefs to all who enter them."[23]

Pascal commentary focuses on the end result of obedience, but when look under the end result we see what causes the success is simply se exposure to the law. These commandments were put in place to increase the faith of Israel. By addressing their eyes, ears, and mouths with the law, faith increased to the point of obedience.

Walvood and Zuck, of the Bible Knowledge commentary, take a different approach. Their commentary is divided into three parts: Promised blessings of obedience; the command and its importance; and the warnings about prosperity. They entitle the six chapters "The Command to Love." Walvood and Zuck convey the concepts that fear was the main proponent of obedience. Faith and exposure is not mentioned or inferred. In their open section, the authors outline the great law of love by writing, "The legislation in the early chapters may be viewed as an expression of one great command, namely, to "love the LORD your God with all your heart soul, and strength". Therefore, obedience on the part of the Israelites demonstrated that they loved God.[24] The authors continue by asserting that fear was the source of obedience. The author writes," The Law was given so that the people could express their reverence (fear) for and obedience to the LORD in a

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[22]Ibid.

[23]Donald F. Ackland, "Deuteronomy," in *The Teacher's Bible Commentary*, ed. H. Franklin Paschall and Herschel H. Hobbs (Nashville: Broadman and Holman Publishers, 1972), 118.

[24]Jack S. Deere, "Deuteronomy," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvood and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 274–275.

concrete manner. The need to obey Him is stressed repeatedly. By fearing and obeying God they would find prosperity and a long life in their promised land."[25]

The Shema is mentioned like Pascal, but not as a tool to increase faith. The Shema is mentioned as a tool to help the Hebrew feel secure and a point of meditation utilized to help them remember to be obedient. The commentary states, "Deuteronomy six chapter fourth verse has been known as the Shema from the Hebrew word translated in this area. The statement in this verse is the basic confession of faith in Judaism. The verse means that the LORD (Yahweh) is totally unique. He alone is God."[26] Walvood and Zuck did address exposing themselves to the law but only for remembering not building faith. The passage states, "God's people were responsible to meditate on these commandments, to keep them in their hearts. This enabled them to understand the Law and to apply it correctly."[27] This was substantiated, in the final section of the commentary, with the warning about prosperity. The authors note that, "The LORD was about to give the Israelites "instant prosperity" in their new land. But there is an inherent danger in prosperity, for when a person prospers he tends to forget God. [28] This statement proves the fact that only seen exposure to the word is a memory tool, not a faith building tool.

The Old Testament foundation scripture of this paper, Deuteronomy 6:4-9, conveys a simple concept. The concept simply is to inscribe God's commandments on

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[25]Ibid.

[26]Ibid.

[27]Jack S. Deere, "Deuteronomy," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvood and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 274–275.

[28]Jack S. Deere, "Deuteronomy," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvood and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 274–275.

one's heart for the purpose of producing obedience. However, the methodology of inscribing the word on to one's heart in order to produce faith to obey could be classified as a hidden mystery. Some of Israel has turned this passage of Scripture into ritualistic practices. The ritualistic practice has no power. However, there are some who have received the revelation from God. The people have realized God was referring to exposing oneself to the Scripture by utilizing the gateways to the heart (hearing, talking, and seeing) in order to produce the faith to obey and carry out God's commandments. When this is done, the believer accesses the victory and promises of God.

New Testament Foundational Scripture

Initially, in the New Testament, the primary audience is the Hebrew nation. This audience should have already had their tradition of exposing themselves to the word of God; however, they took commandments in Deuteronomy that were changed into ritualistic actions that have no power. For example it was stated in the law that the word of God's love is supposed to be written on the doorposts so everyone could see. However, this commandment degenerated into a ritual, and the actual Scripture was placed in an envelope on doorposts. This ritual defeats the purpose of exposure. In the New Testament the act of exposing oneself to the word of God is revisited. In the New Testament foundational Scripture, the apostle Paul validates exposure to the word of God. He goes as far as explaining to the Romans what type of vessel the word of God should come from in order to increase one's faith. New Testament foundational Scripture can be found in Romans 10:11-17.

> The scripture says, "No one who believes in him will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, "Everyone who calls on the name of the Lord shall be saved."

> But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him. And how are they to proclaim him unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!" But not all have obeyed the good news; for Isaiah says, "Lord, who has believed our message?" So faith comes from what is heard, and what is heard comes through the word of Christ.[29]

Background Information on Romans

The authorship of the letter to the Romans has been attributed to Paul. Leon Morris writes, "The letter claims to have been written by the apostle Paul, and no serious objection appears ever to have been urged against this claim."[30] Morris further states," The style and contents are what we expect of Paul, and the tradition of the church has always accepted this letter as a genuine work of the great apostle.[31]" The audience for this epistle is the Church of Rome. Martin states, "As it stands, the letter is addressed to the church[4] at Rome. This is supported by the geographical note in which Paul writes of going to Spain and proceeds, "I hope to visit you while passing through.[32] Morris states, "Some scholars have been so impressed by the fact that the words in Rome" are absent from a few manuscripts that they have concluded that the Roman church was not the epistle's original destination. They hold that it was meant as a circular letter, perhaps sent

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[29]*The Holy Bible: New Revised Standard Version* (Nashville: Thomas Nelson Publishers, 1989), Ro 10:11–17.

[30]Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 2.

[31]Ibid.

[32]Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 8.

to Rome as one of its addressees." [33] Morris continues and state, "Some say chapter sixteen was not originally part of this letter but was meant for the church at Ephesus. Usually this is understood to mean that all or part of a letter to Ephesus has somehow been attached to a letter to Rome."[34] T.W. Manson takes another point of view by recording, "From the fact that our oldest copy of Romans has the doxology at the end of chapter fifteen. Paul wrote a fifteen chapter edition. Manson thinks that the apostle sent a copy to Ephesus with the addition of chapter sixteen and sent another copy, without the addition, to Rome."[35] According to Morris," The epistle seems to have been written in Corinth. Paul commends Phoebe, a lady from Cenchraea, the port of that city. His host is Gaius."[36]

Dating Romans is a bit harder due to governmental markers. Morris states," The fixed point for Pauline chronology is the proconsulship of Gallio in Corinth, for there is an inscription that tells us that this man was in office in A.D. 52."[37] Morris further states, "Proconsuls held office for a year, though on occasion their terms might be extended to two years. Depending on whether the inscription refers to a time near the beginning or end of Gallio's term of office, Paul would have been in Corinth at some time during the period A.D. 50-54."[38] Morris reveals, "We do not know at exactly what point Paul was brought before him (Acts 18:12). But it is not unreasonable to suppose that it was early in his term of office (the Jews might hope to get their wish granted by a new official) and

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[33]Ibid.

[34]Ibid.

[35]Ibid.

[36]Ibid.

[37]Ibid.

[38]Ibid.

not so very long before the end of Paul's own ministry in the city.[39]Morris finally states, "Some date Romans as early as A.D. 53.But A.D. 55 seems to satisfy the data as well as any year."[40]

R. H. Mounce states, "Romans is structured into seven sections which are the Introduction, The Unrighteousness of All Humankind, The Righteousness Only God Can Provide, The Righteousness in Which We Are to Grow, God's Righteousness Vindicated, How Righteousness Manifests Itself, and the Conclusion."[41] Referring to Mounce's description of the structure of the book of Romans, one can see a theme of righteousness has been presented to new believers who were not of the Hebrew faith. There is an attempt in the latter to describe and present all mankind the source of the unrighteousness in the righteousness that God provides, as well as an attempt to exonerate the rightcousness of God. Finally, there is an account to explain how the righteousness of God manifests itself in the true believer. Being that most Romans were new to the faith and had no background in the Hebraic law, this book would be the foundation of their new belief in Christ Jesus.

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[39]Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 6.

[40]Ibid.

[41]Robert H. Mounce, *Romans*, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 8-10.

Analysis of New Testament Foundational Scripture

According to Mounce, "the New Testament foundation scripture, Romans 10:11–17, is found in the God's righteousness vindicated section."[42] In this section, Paul is attempting to vindicate God's righteousness. In the process of vindication, Paul indicates how faith is generated, clearly strategy that faith is generated by exposing oneself to the word of God. Paul even goes into a discourse about what type of vessel should deliver the word of God.

In the New Testament foundational passage of scripture, Romans the tenth chapter and eleventh through the seventh verse; Paul is a toting to who can be saved? The two candidates are Jew and Gentile. The answer to the question is, "whoever calls on the name of the Lord shall be saved."[43] In answering that question, Paul asked a series of four questions which leads us to the focal point of this paper.

The questions are, "How can they call on him if they had not believed?"[44] How can they believe in him if they have not heard?"[45] How can one speak if they are not sent?[46]" With the fourth question being, "How can they preach unless they have been sent?"[47] In two of the four questions, belief which is synonymous with faith is addressed. The remaining two questions are referring to attributes of the deliverer of the gospel

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[42]Robert H. Mounce, *Romans*, vol. 27, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 15.

[43]Romans 10:14.

[44]Ibid.

[45]Ibid.

[46]Ibid.

[47]Romans 10:15.

message. One can see from this passage of Scripture, that faith is very important to individual salvation.

The fifteenth verse continues to describe the carrier of the gospel message. In the sixteenth verse Paul refers to faith again by using a quote from Esaias.[48] The quote addresses obedience by saying all who have heard have not obeyed.[49] Paul responds to the question by saying faith comes by hearing and specifically hearing by the words of Christ. Paul unveils the central point of his research study. The point is that faith comes by a continual hearing of the word of God. Faith is made available when one exposes himself to God's word. Paul clearly infers that the more exposure the greater the faith and the greater the faith the greater the obedience.

The Old Testament foundational Scripture and the New Testament foundational Scripture essentially say the same thing. There must be continual exposure to the word of God in order to produce faith that will calls "obedient actions." These actions of obedience are the main proponent of yielding the blessings God has for his believers.

It seems Luther saw the process of faith (Romans 10:17) as something that was out of the hands of man. The process of exposing oneself to the word of God ignited a supernatural process which added faith to the human being. He saw the process as one that was controlled by God. Man's works had nothing to do with it. In fact he states that man was weak and frail to the point that the devil would overpower us if it was not for God. He also infers that the sending of a preacher to a person or people's providential. Luther further states in his Christian Freedom work that a human's first responsibility is

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[48]Isaiah 53:1.

[49]Romans 10:16.

to lay aside works and strengthen their faith more and more by growing in knowledge. Martin Luther, in his Christian Freedom, writes, "Since then this faith can reign only in the inward man, as it is said, "With the heart man believeth unto righteousness; and since it alone justifies, it is evident that by no outward work or labor can the inward man be at all justified, made free, and saved; and that no works whatever have any relation to him."[50] Luther also states, "Therefore the first care of every Christian ought to be to lay aside all reliance on works, and strengthen his faith alone more and more, and by it grow in the knowledge, not of works, but of Christ Jesus, who has suffered and risen again for him, as Peter teaches (1 Peter 5), when he makes no other work to be a Christian one."[51] Luther's stance on Romans 10:18 is that the entire process of building ones faith is a divine work of God, where man's only responsibility is to expose himself to the word of God via preaching or reading. Both methods are providential.

John Calvin is classified as another father of the reformation. Calvin was trained as a Lawyer, and started out as a Roman Catholic. He broke from the Roman Catholic Church around 1530 due to an uprising against Protestants. He was about twenty years old. Calvin was born a generation after Luther, so the two never met. Just as Luther influenced the European Church, Calvin had major influence on the Western Church. Calvin was a Minister and Professor like Luther. Though the two did not agree on all Theological points, the two viewpoints of Romans 10:18 are quite similar In Calvin's

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[50]Luther, Martin.". January 01, 2011. *UCCF: The Christian Unions.* January 1, 2011. http://www.theologynetwork.org/unquenchable-flame/luther/the-freedom-of-the-christian.htm (accessed October 16, 2011).

[51]Ibid.

Institute of Religion Vol. 1[52] which chronicles his personal notes on Romans 10:17, he states," This is a remarkable passage with regard to the efficacy of preaching; for he testifies, that by it faith is produced. He had indeed before declared that of itself it is of no avail; but that when it pleases the Lord to work, it becomes the instrument of his power."[53] Calvin also states, "Indeed the voice of man can by no means penetrate into the soul; and mortal man would be too much exalted, were he said to have the power to regenerate us; the light also of faith is something sublime than what can be conveyed by man: but all these things are no hindrances, that God should not work effectually through the voice of man, so as to create faith in us through his ministry."[54] Though Calvin seems to admire the preached word he quickly put the preached word in context by saying, "it must be further noticed, that faith is grounded on nothing else but the truth of God; for Paul does not teach us that faith springs from any other kind of doctrine, but he expressly restricts it to the word of God; and this restriction would have been improper if faith could rest on decrees of men. Therefore, one should put away with all devices of man when we speak of the certainty of faith. Hence also the Papal conceit respecting implicit faith falls to the ground, because it tears away faith from the word."[55]

Calvin refers to Romans 10:18 as a remarkable piece of scripture. He states that there is value in the preached word of God. Further, faith does not come by any other

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[52]Calvin, John. "How Two Natures Constiute the Person of the Mediator." *Institutes of the Christain elition*, 1997: chap. xiv.1.

[53]Ibid.

[54]Ibid

[55]Calvin, John. "How Two Natures Constiute the Person of the Mediator." *Institutes of the Christain elition*, 1997: chap. xiv.1.

doctrine except by the word of God since preaching must be grounded in the word of God for the process of faith to take place.

Like Luther, Calvin sees the process of faith as something supernatural, for God sending ministers is providential. When comparing both theologians' response to Romans 10:18, I see the faith process as something that is supernatural and cannot be combined with man's work. Mankind's responsibility is to expose oneself to the word of God. When this responsibility is done, the door of the supernatural can be opened, for God is the wielder of faith.

Various theologians found that faith is more than mere belief. Yet, faith is a process with inputs and outputs. In looking at the classical theologians like Calvin and Luther, the faith process is explained as being supernatural. Works do not produce faith for faith produces works. When one attempts to create works to show faith it is done backwards. There must be a continual exposure to the word of God to produce enough faith to do relevant works. Faith can only be manufactured by God so it is more than a mere mental assertion to a truth. It is systematic exposure to word of God to incite the supernatural process of faith within an individual. When this faith is built to a certain point, it will produce the works, actions, and manifestation of promises of God. Hence, it is a dynamic, powerful gift by God to manifest his dreams for our life.

Historical Foundation

When analyzing the context and the research study, one movement in church history fits this research study. Essentially this research study deals with the development of congregant's faith in the Sunday sermon. The context is part of 100-year-old

Pentecostal – charismatic denomination. Pentecostalism focuses on the gift of the Holy Spirit, pneumatology. The charismatic part of the denomination focuses only gives of the spirit. Technically the context denomination is a hybrid of the two movements. When looking at the word of faith movement we will see the same phenomenon. The word of faith movement is a hybrid of Pentecostalism and the charismatic moment. The word of faith movement was actually developed from these two eras.

Word of Faith Movement Defined

The word of faith movement is highly criticized in church history mainly due to misunderstandings of the theology taught by its most prominent pioneers and leaders. Morris and Lioy state, "the word of faith movement is known by many names like the prosperity gospel, Faith-Formula Movement, Prosperity Gospel, Word Faith Movement, The Health and Wealth Gospel, and the Positive Confession Movement. Van Biema and Chu assert, "The Word of faith theology is not confined to a particular faith tradition, but has been assimilated into many evangelical churches, and even into congregations in the ore liberal mainline denominations."[56] Farah says, "the word of faith message is perhaps the most attractive message preached in the contemporary church. In the main, word of faith theology posits an anthropocentric worldview, in which Christians are entitled to health, wealth, and prosperity, all of which is obtainable by utilizing one's faith.[57]

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[56]Van Biema D & Chu J 2006. Does God want you to be rich? Online article. Accessed from www.time.com/time/magazine/article/0, 9171,1533448,00.html, 2010-07-15.

[57]Farah C 1981. A critical analysis: the 'roots and fruits' of faith formula theology. Pneuma 3:3–21.

Dr. Boa defines the word of faith movement as, "The phrase occurring in Romans Tenth chapter eight verses, "word of faith," has given rise to an entire movement in Christendom referred to by many as the "Word of Faith Movement." It is based on a supposed understanding of the Greek words Rhema and logos, and the dynamics associated with it, in the New Testament.[58] Dr. Boa further states, "The Word of faith movement is built on this concept. It is a word of faith that is near you even in your mouth and in your heart is designed to result in faith in those who hear."[59] This foundational concept has shaped this movement. Dr. Boa writes, "From this concept of a word that produces results has sprung the belief in the "Word of Faith Movement" in "speaking into existence" that which faith conceives. "What you believe, you can receive" has become a creed of the "Word of Faith Movement." The fact that Jesus said that man does not live on bread alone "but on every word that proceeds out of the mouth of God" has suggested to some that the promises of God are to become reality for us as we speak forth that which God has spoken forth." These ideas, coupled with Paul's teaching on "confession" in the same context, Romans 10:9-10 is an added the dimension of "positive confession" to the word of faith.[60]

Influences of the Word of Faith Movement

Morris and Leoy suggest that there are a "number of sources that influence the word of faith movement. Although many influences intersect, research suggests that there

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[58]Ibid.

[59] Ibid.

[60]Kenneth Boa and William Kruidenier, *Romans*, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 323–324.

are three major sources of the word of faith movement."[61] These sources include the Pentecostal and charismatic faith traditions, nineteenth century American revivalism and specific cultic influences and teaching.[62] When looking at the word of faith movement, we see the major pioneers of the movement came from the Pentecostal church. EW Kenyon and Smith Wigglesworth were both Pentecostal ministers. One could surmise that the word of faith movement would have strong influence from Pentecostalism. Others agree, "That the word of faith movement is the product of those traditions."[63] However, there are some that disagree. Bjornstad states, "Because the word of faith movement utilizes a large portion of Evangelical and Pentecostal terminology, it often has the appearance of orthodoxy."[64] Malloy states that the word of faith movement was (and is) influenced by the Pentecostal and charismatic traditions.[65] Smith writes that "Due to this early influence of the Pentecostal and charismatic church, the word of faith movement still has his influence on each other."[66] When looking at the traditions similarities are evident. Hollinger states, "While classical Pentecostalism emphasizes the need for the baptism of the Holy Spirit, the elements of healing, signs and wonders, as

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[61]Morris, Russel A. ,Lioy, Danial T. "A Historical and Theological Framework for Understanding Word of Faith Theology." *Conspectus: Journal of The South African Seminry* 13 (1) (2013): 73-115.

[62]Ibid.

[63]Plumer, Randy. Imitation of Paul and the church's missionary role in I Corithians. (Journal of the Evangelical Theological Society, 2001.) 219-235.

[64]Bjornstad, John. What's behind the prosperity gospel? Moody Monthly, 1986. 87:19-21.

[65]Malloy, Christopher J. Engrafted in Christ: a critique to the joint declaration, New York:NY Peter Lang Publishing, Inc. 2005.

[66]Smith, Henry. America's Pentecostals: where are they going? Christianity Today, 3:27-30.

well as an emphasis on spiritual gifts were at the heart of the word of faith movement from its earliest days."[67]

Another major influence on the word of faith movement was mid-19th century revivalism in the United States. According to Hollinger, "then the revivals of the 19th century many evangelistic associations were set up.[68] These associations were headed by persons with Pentecostal roots,[69] states Harrell.

Mid-Nineteenth Century Revivalism in the United States

Some posit that the word of faith movement realizes its antecedent in the revivals of the mid- nineteenth century in the United States.[70] During the height of, and immediately following the World War II era, numerous evangelistic associations were established, many founded by persons with Pentecostal roots.[71] Vreeland writes, "Under the leadership of persons who were dissatisfied with established denominational Pentecostalism, the Charismatic movement surged on the scene of post-World War II healing revivalism."[72] The healing revivals were often characterized by the following traits: sensationalism and exaggerated announcements of supernatural intervention, cult-

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[67]Hollinger, Dan. Enjoying God forever: a historical/sociological profile of the health and wealth gospel. (The Gospel and Contemporary Perspectives, Grand Rapids: Kregel, 1997.) 25-37.

[68] Ibid.

[69]Harrell, Dwayne. All things are possible: the healing and Charismatic revivals in modern America. Bloomington, IN: Indiana University Press.

[70]Perriman, Anthony. Faith, health and prosperity. Carlisle, UK:Paternoster Press, 2003.

[71]Harrell, Dwayne. All things are possible: the healing and Charismatic revivals in modern America. Bloomington, IN: Indiana University Press.

[72]Vreeland, David. Reconstructing word of faith theology: a defense, analysis and refinement of the theology of the word of faith movement. Paper presented at the 30th annual meeting of the Society for Pentecostal Studies, March 9, 2001. Oral Roberts, Tulsa: Oklahoma.

like figures who took center stage of the meetings, exaggerated views of deliverance, scandalous fund-raising techniques, a distorted view of faith, a preoccupation with Satan and demons, and new revelations as a way to obtain spiritual truth[73]

Extra-biblical and cultic influences

A number of researchers believe that the word of faith movement is an infiltration of the Pentecostal and Charismatic movements via extra- biblical, even cultic influences. In making a distinction between cult and cultic, Ronald Enroth uses three approaches, namely, the sensational, the sociological, and the theological. The sensational approach highlights the more extreme and unconventional elements of a movement or teaching. The sociological approach lends itself to a descriptive focus on the social, cultural, and internal dynamics of a cult. The third approach, the theological, is primarily evaluative in that it compares and contrasts the teachings of a given group with scripture. A fourth approach has been posted by McConnell, a historical approach, in which the history of a religious movement or group is assessed in conjunction with the theological approach. The intent is to determine whether or not specific teachings within a group are cultic in nature, an approach utilized in this research as it relates to specific tenets of word of faith theology.[74] The array of cultic movements that emerged in nineteenth century America can be classified in two groups: the historically or eschatologically oriented cults such as Mormonism, the Jehovah's Witnesses, and so on, and, the historical or agnostic cults, which originated from a fascination with the powers of the mental and spiritual worlds,

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[73]Moriarty, Matthew. The new Charismatics: a concerned voice responds to dangerous new trends. Grand Rapids, MI: Zondervan, 1992.

[74]Hanegraaf, Henry. Christainity in crisis: 21st century. Nashville, TN: Thomas Nelson, 2009.

ranging from transcendentalism also a mid-1800 literary movement to the occult. It is the latter group that profoundly influenced aspects of the word of faith movement.[75]

Research Bloodsworth, et al suggests that due to its many evangelical tenets, the word of faith movement is not technically classifiable as a cult. Yet, specific aspects of the movement may, indeed, be understood as cultic.[76]

Undeniably, elements from the Pentecostal and Charismatic faith traditions, the mid-nineteenth century healing revival movement, as well as tenets of cultic teaching are found within the word of faith movement. The word of faith movement's extreme appropriation of elements from the first two sources, and the biblically deficient nature of the latter source, provide the framework for further analysis.

Word of Faith Pioneers

Barron, DeArteaga and Moriaty all suggest that the movement arose primarily within the Pentecostal and Charismatic church.[77] However, Vreeland points out, "that even pre-Pentecostals like, John Wesley, Charles Finney, and George Whitefield are cited as having laid the groundwork that would later facilitate the formation of word of faith theology which the word of faith movement teaches."[78] Vreeland discusses in his article the restructuring of the word of faith theology, Kenneth Hagin, the founder of the word of

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[75]Perriman, Andrew. Faith, health and prosperity. Carlisle, UK: Paternoster Press, 2003.

[76]Bloodsworth, Rick. A theological analysis and assessment of the prosperity gospel. Master's thesis, Denver Seminary. Denver, Colorado, 2009.

[77]Barron B 1990. Faith movement (word movement). In D Reid (ed.), Dictionary of Christianity in America. Downers Grove: IVP.

[78]Vreeland D 2001. Reconstructing word of faith theology: a defense, analysis and refinement of the theology of the word of faith movement. Paper presented at the 30th annual meeting of the Society for Pentecostal Studies, 9 March 2001. Oral Roberts University, Tulsa.

faith movement, actually speaks of some of the most noted pre-Pentecostalism pioneers in some of his teachings.[79] Hagin states in one of his teachings,

> Did you ever read after John Wesley? I began to read John Wesley's writings first way back in 1938. John Wesley, of course, is the father, you know, of Methodism...(and) it became quite a frequent thing in his services for people, sometimes hundreds of them, to fall under the power.... Did you ever read the autobiography of Charles G. Finney? I have more than once. It has blessed me immeasurably....
> George Whitefield, who was a co-laborer with John Wesley actually, came over here to America. And it is a historical fact. You can read about it actually in some books that are in the Library of Congress or the library up there, you see....Did you ever read after Peter Cartwright? The Wesley- Methodist preacher, you know. I read his autobiography – great – blessed ya'[80]

Vreeland Friedman further states, "Hagin cites these historic figures as precedent for charismatic manifestations, but beyond that, it reveals some of the Revivalism/Holiness influence on his theology. Hagin also testifies that Pentecostal forerunner John Alexander Dowie influenced him. Hagin cites an account from Dowie's 1888 healing campaign in San Francisco."[81] All of these pre-Pentecostals, Wesley, Finney, Whitefield, Cartwright and Dowie, laid the groundwork that would form faith theology as taught by Kenneth Hagin.[82] Charles Farah, in his historical analysis writes, "Historically, the true roots of their theology [faith theology] go back to the thought of

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[79]Ibid.

[80]Kenneth E. Hagin, "Why Do People Fall Under the Power" Classic Favorites Series (Tulsa: Kenneth Hagin Ministries, 1976), Audio Tape 17H06.

[81]Vreeland D 2001. Reconstructing word of faith theology: a defense, analysis and refinement of the theology of the word of faith movement. Paper presented at the 30th annual meeting of the Society for Pentecostal Studies, 9 March 2001. Oral Roberts University, Tulsa.

[82]Ibid.

Charles Finney [whose] contribution to present day faith-formula teaching was indirect; rather than direct"[83]

Survey of the Pre-Pentecostal Pioneers of the Word of Faith Movement

The word of faith movement is often thought of starting sometime after the Pentecostal movement. Word of faith teaching can be through, the holiness movement, which preceded the Pentecostal movement. Some pre-Pentecostal pioneers are John Alexander Dowie, John Wesley, and Charles Finney.

John Alexander Dowie

John Alexander Dowie (1847-1907) is the pre-pioneer of the word of faith movement. His contribution helped develop a faith healing theological construct of the word of faith movement. Kenneth Hagan talks about reading about Dowie's 1888 healing campaign. She was characterized as a faith healer evangelists and founder of the Christian Catholic Church. Who is Who in Christian History reports, Scotland and reared in Australia, Dowie returned to Edinburgh in 1868 to study theology. Following his ordination as a Congregational minister, he served a pastorate in Sydney (Australia). A remarkable personal healing experience led him to develop a deep interest in spiritual healing, so that in 1878 he left the Congregational ministry and set up a tabernacle in Melbourne, founding the International Divine Healing Association. It is also recorded that, "In 1888 he moved to the United States, where he founded the Christian Catholic Church in 1896, with himself as "general overseer." In 1901, along with about five thousand followers, he established the city of Zion in northeastern Illinois and ran it as a

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[83]Charles Farah, the critical analysis: The 'Roots and Fruits' of Faith-Formula Theology" Pneuma (Spring 1981), 21.

Puritan theocracy. That same year he proclaimed himself "Elijah, the Restorer." In 1904, he took the title of "First Apostle," which he held until a year before his death, when he was replaced by Wilbur E. Voliva as the general overseer."[84]

As stated earlier, Dowie was a major contributor to the word of faith's healing component and he accomplished many great things. Dowie is by no means as popular as John Wesley. John Wesley is known for being the founding father of the Methodist movement. This movement spans the Americas as well as the globe. John Wesley being the founder of the Methodist movement is recognized by the Christian community. What is generally not recognized by the Christian community is that he has done things with other traditions of faith.

John Wesley

John Wesley, a noted preacher and theologian, exhibited great passion for the gospel this passion led to the founding the Methodist movement. Literature states, "John Wesley averaged three sermons a day for fifty-four years preaching all-told more than 44,000 times. In doing this he traveled by horseback and carriage more than 200,000 miles, or about 5,000 miles a year." [85] It is also reported, "His published words include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history; histories of England and Rome; grammars on the Hebrew, Latin, Greek, French and English

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[84]N.V. Hope, "Dowie, John Alexander," ed. J.D. Douglas and Philip W. Comfort, *Who's Who in Christian History* (Wheaton, IL: Tyndale House, 1992), 212.

[85]Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996).

language."[86] John Wesley, the father of the Methodist movement, indirectly influenced the Holiness movement, the Pentecostal movement, and the word faith movement with his theology on total sanctification. Many of his meetings utilize the faith confession of the word of faith movement even to this day by the way responsive readings.

Charles Finney

Charles Finney (1792–1875), pre-Civil War American evangelist and father of modern revivalism, was born in Warren, Connecticut, to Sylvester and Rebecca Rice Finney.[87] Finney was reported to have received the Baptism of the Holy Ghost before the Pentecostal movement. It is reported, "Having seized on God's promises "with the grasp of a drowning man," in penitential prayer back in the law office he then received "a mighty baptism of the Holy Ghost."[88] Finney's meeting even took on the flair of the Pentecostal, it is reported," Finny's sermons sparked emotional results, with men and women weeping, shouting, falling down "in the Spirit," and testifying. He engaged in "prevailing prayer" for sinners, believing in the efficacy of specific prayers made in faith."[89] It is said that Finny preaching style was extemporaneous and in your face as he warned about heaven and hell. His style demanded a Methodist and Baptist call for

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[86]Paul Lee Tan, *Encyclopedia of 7700 Illustrations: Signs of the Times* (Garland, TX: Bible Communications, Inc., 1996).

[87]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia of Christianity* (Grand Rapids, MI; Leiden, Netherlans: Wm. B. Eerdmans; Brill, 1999–2003), 318.

[88]Ibid.

[89]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia of Christianity* (Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 1999–2003), 318.

immediate conversion"[90]Finney's thoughts about sermon preparation did not fit the mentality of a theologian. Paul House read a quote from Finney,

"The preacher who knows a congregation well, reads and analyzes the chosen text carefully and accurately, and matches speaking strengths to the material can preach effectively from the historical books...good preaching is normally the result of courage, discipline, and imagination. It does not happen by accident, nor does it ever become easy to accomplish."[91]

Finney is known as a baptized in the Holy Spirit theologian that wore many hats. He published theological discourses, ranging from systematic theology to the views sanctification, one of the forerunners to the word of faith movement. Failbusch writes, "Finney, President Asa Mahan, and other faculty developed the doctrine of "entire sanctification" using the Wesleyan language of holiness, perfection, "higher Christian life," and "consecration of the whole being to God"[92] Finny produced more works that centered around holiness, including *Lectures to Professing Christians* (1837) and *Views of Sanctification* (1840) these books led many New School Presbyterian and Congregationalist friends to turn against him.[93] It is clear that Charles Finny had a significant contribution to the Holiness movement. He influenced the Pentecostal movement by aiding in the development of the total holiness theology. This theology led

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[90]Ibid.

[91]Paul House, "Preaching in the Historical Books," in *Handbook of Contemporary Preaching*, ed. Michael Duduit (Nashville, TN: Broadman Press, 1992), 291.

[92]Combs, William. The Disjuntion Between Justification And Sanctification IN Contemporary Evangelical Theology. Detroit Baptist Seminary Journal, Fall 2001. 17-44.

[93]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia of Christianity* (Grand Rapids, Ml; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 1999–2003), 319–320.

to the Holiness movement which perpetuated to the Pentecostal movement, essentially leading to the word of faith movement. Fail Bush states, 'His teaching on the baptism of the Holy Spirit and entire sanctification gave expression to the Holiness movement and set the stage for the birth of Pentecostalism."[94]

Key Pioneers of the Word of Faith Movement

Phineas Parkhurst Quimby

Quimby, one of the major pioneers of the word of faith movement ministry, was highly known during the healing revival of Christianity. Morris and Lioy states, "Quimby's teachings form the nucleus for numerous nineteenth century mind-cure healing movements, and who is considered the forefather of New Thought, Jacobsen Lioy and Morris writes, "After experiencing a personal illness, Quimby became disillusioned with the conventional medical practice of his time. In 1838, he witnessed a public demonstration of mesmeric healing. Quimby researched mesmeric healing for approximately two years before beginning the practice himself in 1840.[95]

Braden asserts, "Quimby held that one could create one's own reality via the power of positive affirmation (confession).[96] Bristol reports Quimby saying, "As such,

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[94]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia o00f Christianity* (Grand Rapids, Ml; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 1999–2003), 320.

[95]Smith KS 1995. Mind, might, and mastery: human potential in metaphysical religion and E. W. Kenyon. Master's thesis, Liberty University. Lynchburg. VA. 58.

[96]Braden C 1966. Spirits in rebellion: the rise and development of new thought. Dallas: Southern Methodist University Press.121-123.

one could visualize health and wealth, affirm or confess them with one's words, with the result of intangible images becoming reality."[97] Quimby states:"

If I believe I am sick, I am sick, for my feelings are my siekness, and my sickness is my belief, and my belief is my mind. Therefore, all disease is in the mind or belief. Now as our belief or disease is made up of ideas, which are [spiritual] matter, it is neeessary to know what beliefs we are in; for to cure the disease is to correct the error, and as disease is what follows the error, destroy the cause, and the effect will cease...Your error is the cause of your sickness or trouble. Now to cure your sickness or trouble is to correct the error.[98]

William Marrion Branham

The word of faith movement can be traced to the more extreme healing revivalists of the mid-20th century such as William Marrion Branham (1909–1965) [99] Branham is called the second father of the modern word of faith movement. [100]

Branham was the major influence on the Latter Rain Movement, a movement characterized by the following seven tenets: (a) belief in a complete restoration of 1st century truths; (b) tbe restoration of the five- fold mimistry of apostles and prophets to accompany pastors, evangelists and teachers; (c) the spiritual disciplines of deliverance, fasting and the laying on of hands for impartation; (d) restoration of personal prophecy to

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[97]Bristol C 1948. The magic of believing. New York: Prentice-Hall.122

[98]Quimby P 1921. The Quimby manuscripts. New York: Thomas Y. Crowell Publishers.186.

[99]Anderson A 2004. An introduction to Pentecostalism. Cambridge: Cambridge University Press.157.

[100]Bowman R 2001. The word-faith controversy: understanding the health and wealth gospel. Grand Rapids: Baker. 86.

the church; (e) recovery of true worship in the church; (f) the belief that those operating in the truth of Latter Rain restorations would be blessed with immortality before Christ's return; and (g) the belief that the various segments of the church will receive unity of the faith before Jesus returns [101]

Perhaps two of the most noted pioneers of the word of faith movement are considered Smith Wigglesworth and EW Kenyon. Both men were also considered pioneers of the Holiness/Pentecostal movement. [102] However, they were not theologians. Their educational background caused them to be frowned on by many. Smith Wigglesworth is considered a pioneer of the Pentecostal movement who directly impacted Kenneth Hagin and the word of faith movement. Vreeland writes, "Faith theology also has a strong root in Pentecostalism. Smith Wigglesworth, an early Pentecostal pioneer, had a substantial impact on Hagin and his theology. Wigglesworth writes in Ever Increasing Faith,[103]

> It is a blessed thing to learn that God's word can never fail. Never harken to human plans. God can work mightily when you persist in believing Him in spite of discouragements from the human standpoint…I am not moved by what I see. I am moved only by what I believe. No man considers how he feels if he believes. The man who believes God has it (emphasis his)[104]

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[101]Bowman R 2001. The word-faith controversy: understanding the health and wealth gospel. Grand Rapids: Baker. 44-87.

[102]Jacobsen D 2003. Thinking in the Spirit: theologies of the early Pentecostal movement. Bloomington: Indiana University Press.396.

[103]Vreeland D 2001. Reconstructing word of faith theology: a defense, analysis and refinement of the theology of the word of faith movement. Paper presented at the 30th annual meeting of the Society for Pentecostal Studies, 9 March 2001. Oral Roberts University, Tulsa.

[104]Smith Wigglesworth, Ever Increasing Faith Revised Edition, (Springfield, Missouri: Gospel Publishing House, 1924), 30.

This work by Smith Wigglesworth plays a major part in the word of faith movement. This book is often quoted by many of the word of faith prominent teachers.

E.W.Kenyon

Dr. Boa writes," that the word of faith movement has been criticized for its dependence on the writings of E. W. Kenyon (1867-1948),"[105] Boa further states," Kenyon incorporated a metaphysical view into his biblical teachings. Kenyon believed that the spirit world controls and shapes the physical world, and that the Christian should speak that which he or she wants to occur."[106]Dr. Boa concludes," Kenyon believed speaking it with sufficient words of faith will cause the physical world to conform to the spiritual world.[107] Boa believes this obviously moves the believer into the realm of God, who spoke into existence the creation from nothing. Not surprisingly, proclaiming Christians as "mini-Gods" is another outgrowth of this movement." [108]

EW Kenyon is recognized by some as the father of the word of faith movement due to the fact Kenneth Hagan received his teachings directly from Kenyon writings. In fact in some circles Hagan is accused of plagiarizing.[109] However, when one looks at the breast of the word of faith theology, Kenyon fails to address all the tenants of the word of faith theology. Vreeland States,

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[105]Kenneth Boa and William Kruidenier, *Romans*, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 323.

[106]Ibid.

[107]Ibid.

[108]Ibid.

[109]McConnell, D. *A DifferentGgospel (rev. ed.)*. Peabody MA: Hendrickson, 1995.

The major doctrines of Faith theology include biblical authority, evangelism, soteriological-based healing, prosperity, Pentecostal pneumatology, spiritual warfare, and positive confession. Kenyon's influence can only be traced in a few of those. Even doctrines such a "sensory denial through positive confession" which often is credited to Kenyon's influence can be seen in the Holiness/Pentecostal tradition.

Kenneth Hagin Founder of Word of Faith Movement

Though Kenneth Hagan was influenced by Wigglesworth and Kenyon, his ministry was never classified Pentecostal. In the late twentieth century, the Pentecostal churches begin to produce a different type of church. Within types of churches is where we find Kenneth Hagan and the Word of Faith Movement. Fahlbusch and Bromiley write," the Pentecostal movement during the second half of the 20th century was characterized by several major developments: charismatic Neal Pentecostal, nondenominational Pentecostal and indigenous churches were on the rise. The celebrities' expressions of Pentecostalism represented the transformation my mom not only of Pentecostalism but of Christianity. At the time of the 21st century these expressions represent 500 million Christians throughout the world."[110]

Kenneth and Gloria Copeland, and Fred Price are current day word of faith leaders.[111] As stated previously, the breast of the word of faith doctrine is not covered by E.W. Kenyon. Alex Tang D.div writes in Kenneth Hagin's Bio, "Hagin was born premature with a deformed heart. He was sickly when he was young and became an invalid at 15 years of age. He said that his heart stopped three times during a ten minute period and each time he saw the horrors of hell. This resulted

[110]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia of Christianity* (Grand Rapids, Mich.; Leiden, Netherlands: Wm. B. Eerdmans; Brill, 2005), 142.

[111]Kenneth Boa and William Kruidenier, *Romans*, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 324.

in his conversion in 1933 and he went into ministry as a lay preacher for the Southern Baptists in Texas. In 1937 he received Baptism of the Holy Spirit and because a Pentecostal pastor. Hagin became an evangelist in 1949 and in the fourteen years period after Hagin reported he had a series of eight visions of Jesus Christ. As a result of his last vision, he set up his own ministry in 1963 which in 1978 became the Rhema Bible Church aka Kenneth Hagin Ministries in Broken Arrow, Tulsa, Oklahoma. He started Rhema Bible Training Center in 1974, a syndicated radio show, *Faith Seminar of the Air* which is carried by about 250 radio stations; his own magazine, *The Word of Faith* and is authors of more than 125 books and pamphlets. Kenneth Hagin's theological roots seemed to come from his personal spiritual experiences and from his Baptist and the Pentecostal background. He did not receive any formal theological training." [112]

Conclusion

The historical section of this paper took an extensive look at the pre-pioneers of the word of faith movement. By taking a survey of those who came before the founders of this movement, we find that the word of faith movement has a rich heritage of theologians that supports, practice, and develop the core beliefs of the movement. Noted theologians like Charles Finney and John Wesley contributed a great deal to the Pentecostal movement as well as the word of faith movement. When one looks at the lineage of the word of faith movement, one sees richness.

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[112]Tang, Alex. *Examaning the Theology of the Word-Faith Movement.* 1 2010, 1. http://www.kairos2.com/word-faith.htm (accessed January 16, 2014).

The word of faith movement is a direct descendent of John Wesley's Methodist movement. John Wesley's total sanctification theology helped establish the holiness/Pentecostal movement. This movement with the charismatic which also came out of the Pentecostal movement gave birth to the word of faith movement. The theological doctrines, which will be discussed later, are highly controversial. It is important to understand that even the pre-pioneers were denied attention when they practiced these doctrines.

The word of faith movement continues to grow and transform itself for the better. Today its main leaders are Kenneth and Gloria Copeland. The Encyclopedia of Christianity writes, "Kenneth Copeland, a protégé of Hagin, has replaced him as the central figure in the movement."[113] Kenneth Copeland ministries have garnered much respect from the religious world due to the said honesty and integrity to God's word. Kenneth Copeland is one of the largest television ministries in the nation and continues to grow unbounded by its critics.

Theological Foundation

The research study centers on using electronic media as a tool of exposing congregants to the Sunday's sermons with the purpose of increasing their faith in the Sunday's sermon. The hypothesis is through the use of electronic media members of the congregation will increase their knowledge and Faith in the word of God expresses during the Sunday sermons. The word of faith theology is the primary focus of the study. The theological foundation will be utilized to examine various views of the meaning of

[113]Erwin Fahlbusch and Geoffrey William Bromiley, *The Encyclopedia of Christianity* (Grand Rapids, Mich: Leiden, Netherlands: Wm. B. Eerdmans; Brill, 2005), 143.

faith. This section will be utilized to explain the word of faith theology in relation to major Christian doctrine. The purpose of this discourse is to show how the word of faith doctrine works in order to discount theological error in the global body of research.

A Theological Look at the Meaning of Faith

This section will look at definitions of faith from various theologians, classical and modern. The study will then looks at the bible and derive a definition for the study. Daniel Webster defines Faith as the belief in the historic truthfulness of the Scripture narrative, and the supernatural origin of its teachings, sometimes called historical and speculative faith."[114] Webster's definition of faith tends to define faith as simply believing or trusting in narrative presented in scripture. Gonzalez faith as, as an attitude on the part of the believer as in the phrase if you have faith, my faith is firm.[115]

Martin Luther's definition of faith according to Gonzalez was influenced by his defense of justification by faith therefore no threat emphasize faith is being, "Faith is trust in God and God alone. Faith is not an ascent to doctrine or system of teaching is not even an ascent to teachings of the church or any other authority not even the Bible faith is trust in God and God alone."[116]

Gonzalez asserts," Calvin and Luther agreed to a certain point. They boasted both saw faith as a firm and precise knowledge of God's love.[117] Gonzalez points out that

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[114]Webster, Danial. *Webster 1913 Dictionary. 01 01, 1913.* 1 2013, 1. http://www.websterdictionary.org/definition/faith (accessed November 1, 2011).

[115]Gonzalez, Justo L:. *Essential Theological Terms.* . Louisville: John Knox Press, 2005.

[116]Ibid.

[117]Ibid.

knowledge in the current context means faith is not only of the heart but it also encompasses the will.[118] Gonzolez asserts, "Calvin agreed with Luther to the certain point and saw faith as a firm and certain knowledge of God's love and with a very use of the word knowledge in this context shows that faith is not only a matter of the heart and will.[119] Most of the reformers agree, faith involves the whole person and therefore includes the cognitive knowing.[120]

Dr. Creflo Dollar defines faith as, "A practical expression of one's belief in God and his word; Acting out on God's word; A practical expression of our confidence and an act of obedience to the voice behind the word."[121] Dr. Kenneth Copeland describes faith as the force that comes out of a belief in God's word that activates the blessing of Abraham, which produces God's destiny for the believer."[122]

In comparing the classical and modern theologian's definitions of faith, all tends to convey that the word of God is a valuable component in establishing faith, and belief is important to the activation of faith. All definitions tend to agree on the point that there must be an intimate knowledge of knowing or exposure to God in order for faith to be effective.

Word of Faith Theology Introduction

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[118]Ibid.

[119]Gonzalez, Justo L:. *Essential Theological Terms.* . Louisville: John Knox Press, 2005.

[120]Ibid.

[121]Dollar, Creflo A. *Crefo Dollar Ministries.* January 1, 2008. . http://www.creflodollarministries.org/BibleStudy/StudyNotes.aspx?id=811 (accessed November 1, 2011).

[122]Copeland, Kenneth. *The Blessing of the Lord.* Fort Worth: Kenneth Copeland Publications, 2011.

The word of faith theology is a theology practiced by many word of faith, Pentecostal Charismatic and other mainstream churches, with Bible-based theology which has several teachings that are based on pneumatology, Christology, and the Trinity doctrine. Though this doctrine is Bible based, it suffers major criticizing from the theological community.

The word of faith theology espoused by the word of faith movement is one of the fastest growing theological doctrines. Due to the fact the word of faith movement is not a denomination, it is hard to figure out how much of this doctrine saturated Christianity. There is no one in the word of faith movement that regulates the theology or its growth. Anderson writes, 'Because of its popularity, word of faith theology is often modified to suit the particular context of its adherents, producing various hybrid strands of the movement."[123] This system seems to work best with the many Pentecostal charismatic and other mainstream churches. The theology has successfully cross denominational lines. Van Biema an Chu writes, "Word of faith theology is not confined to a particular faith tradition, but has been assimilated into many evangelical churches, and even into congregations in the more liberal mainline denominations."[124]

This theology plays a major part in my research. The pastor of my context wants to improve the familiarity and increase the faith of his congregants with the Sunday's sermon by exposing them to the sermon by using electronic media as a tool. This act,

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[123]Anderson A 2004. An introduction to Pentecostalism. Cambridge: Cambridge University Press.158.

[124]Van Biema D & Chu J 2006. Does God want you to be rich? Online article. Accessed from http://www.time.com/time/magazine/article/0, 9171,1533448,00.html, 2010-07-15.

based on word of faith theology as well as Scripture[125], should increase the congregants' faith in the Sunday sermons.

This paper will explore the interaction of the word of faith theology with the doctrine of pneumatology, Christology and the Doctrine of the Trinity. These three Theological foundations serves as the foundation which supports this theology. This paper will also discuss the major teachings of the word of faith theology.

Word of Faith Theology Defined

The word of faith theology is a collection of teachings which focuses on using the word of God in order to see promises with your life and the Bible. These promises cover the needs wants and desires of humanity. These promises range from physical and mental healing, financial prosperity, spiritual authority, the righteousness of God, answered prayer and the deity of human kind. The major divisions of the word of faith theology are dependent on a concept called faith confessions.

Farah states, "The word of faith message is perhaps the most attractive message preached in the contemporary church. Word of faith theology posits an anthropocentric worldview, in which Christians are entitled to health, wealth, and prosperity, all of which is obtainable by utilizing one's faith."[126] Faith confessions are often confused with Scientology's positive confession. The difference is the word of faith theology requires that believers confess the word of God in order to attain their promises from God. The

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[125]Romans 10:17.

[126]Farah C 1981. A critical analysis: the 'roots and fruits' of faith formula theology. Pneuma 3:3–21.

word of faith theology place emphasis on the Scripture found in Romans'[127] where confession and belief are linked together to produce the desired result.

The faith confession teaching is an integral teaching in the word of faith theology. Vreeman States, "The major doctrines of Faith theology include biblical authority, evangelism, soteriological-based healing, prosperity, Pentecostal pneumatology, spiritual warfare, and positive confession."[128]

Word of Faith Theology Interaction with Theological Doctrines

The word of faith theology interacts with several of the major doctrines. Ecclesiology, Pneumatology, Christology, Doctrine of God, and the Doctrine of the Trinity will be discussed in reference to Word of Faith Theology.

Doctrine of the Church or Ecclesiology is at the center of the word of faith theology. Faith is expected to be utilized and be a source of life by the church. Exposing oneself to god's word in order to build faith is one responsibility of the church. The preached word sits in the center of faith. Faith aids in the church accomplishing its goal of accomplishing the great commission. Faith development is directed toward church. Faith utilization is directed toward the service of the church. In order to please God the church has to use faith[129] McGrath states,

> The preaching of the gospel is essential the identity of the church. Where the word is there is faith and were faith is there is the true church. The visible church is constituted by the preachiug of the word of God. No

[127]Romans 10:8.

[128]Vreeland D 2001. Reconstructing word of faith theology: a defense, analysis and refinement of the theology of the word of faith movement. Paper presented at the 30th annual meeting of the Society for Pentecostal Studies, 9 March 2001. Oral Roberts University, Tulsa.

[129]Hebrews 11:6.

> human assembly can claim to be the church of God unless it is founded on the gospel. [130]

The second theological doctrine that faith interacts with is pneumatology. The dermatology doctrine can be defined as the teachings of the Holy Spirit. This is a prominent doctrine in the Pentecostal, charismatic and word of faith contexts. This doctrine involves the believer into acting with the Holy Spirit in order to hear from God receive counsel from God as well as to issues manifestation of God. In some places, the Holy Spirit is known as the power of God. An important aspect of the word of faith is that the believer must hear in order to effectively activate his faith. This is based on Scripture where Jesus states I only do the things I see my father do.[131] Often the word of faith movement is named the name it claim it bunch. The concept of the Holy Spirit is often left out of critics arguments against the word of faith theology. The word of faith theology also views the Holy Spirit as the agent of manifestation. They believe the Holy Spirit will move on men heart and calls favor. [132]They also believe the Holy Spirit is the administrator of miracle.[133] All of these assertions are back to and supported by Scripture.

According to [134]McGrath, Christology can be defined as the workings and ministry of God the son in the Godhead and mankind. In the Word of Faith, Christ the son functions as the mediator between mankind and God the Father. In fact, Christ acts as

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[130]McGrath, Alister E. *Christian Theology: An Introduction, 5th Edition.* Madden, Massechuesetts: Blackwell Publishing, 2011.

[131]John 5:19.
[132]Psalms 84:11.

[133]I Corinthians 12:4-11.

[134] McGrath, Alister E. *Christian Theology: An Introduction, 5th Edition.* Madden, Massechuesetts: Blackwell Publishing, 2011.

high priests. The high priest[135] is a part of the Godhead which receives the faith confessions, prayers and relevant works and presents them to God the father. Christ functions under the title of high priest of our professions.[136] It is believed that as Christ presented his blood as a sacrifice, our prayers and confessions are presented to God the father by our high priest. Christ forever sits at the right hand of the father making intercession for his own.[137]

The Doctrine of God is the next theological platform that faith interacts with. The Doctrine of God is defined by Fundamentals of Pentecostal Theology as, "...the study of God and the relations between God and the universe; the study of religious doctrines and matters of divinity, or a specific form or system of this study."[138] In Word of Faith Tbeology, God works through Jesus, The Holy Spirit, Angelic forces, and anything else that is available. God the father functions as the initiator, creator, and grantor of the blessings, answered prayers and promises. The nature of God in word of faith theology is he cannot lie.[139] God is the absolute truth.

The confessions and prayers that Christ, as high priest, presents to God the Father are received for processing. God uses his creative power to create solutions through his Angelic forces and the Holy Spirit and the Laws of faith. Deism can be seen in this

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[135]Hebrews 3:1.

[136]Ibid.

[137]Hebrews 7:24–26.

[138]Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angelaes, CA: L.I.F.E. Bible College, 1983), 48–49.

[139]Numbers 23:19.

arena. According to McGrath, "Deism evolves God setting spiritual law into action."[140] The Word of Faith Theology teaches God functions under the law of faith which involves calling those things which be to as though they were.[141] God the Father then gives commands to the Holy Spirit, Angelic forces to perform actions relevant to manifesting the promises or prayers. In word of faith theology, this process is not always instantaneous. It can be instantaneous, but this is solely dependent on the timing of God.[142] The word of faith theology does not prescribe to answers to all faith requests. This point is validated by the Scripture which states, you ask and receive God because you ask to consume upon your lust.[143] Answer to prayer promises and requests are dependent mainly upon the timing the leading of the Holy Spirit and the heart man. Faith is not a wishing well for the believer. In the word of faith theology, God has the ability to say no.

In order to complete the word of Faith Theology process, the researcher must readdress Pneumatology. In the word of faith theology pneumatology works like bookends. Pneumatology starts the faith process and ends the process. The Holy Spirit receives words from God the Farther and performs what is heard.[144] The omnipresent attribute of God functions through the Holy Spirit. The working of the Holy Spirit in manifesting the promise of prayers can range for speaking revelation to mankind's heart,

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[140]McGrath, Alister E. *Christian Theology: An Introduction, 5th Edition.* Madden, Massechuesetts: Blackwell Publishing, 2011.

[141]Romans 4: 17.

[142]Ecclesiastes 8:6.

[143]James 4:3.

[144]1Corinthians 2:9-12.

providing favor for mankind, performing miracles. The word of faith theology instructs that the Holy Spirit is humankinds advocate on the earth.[145] The word of faith theology teaches the Holy Spirit as the power of the God head on the earth. This concept is taken from Genesis where God spoke the word, which is Jesus,[146]and the Holy Spirit, performed the spoken word.[147]

These three entities of the Godhead working together as one constitute the Doctrine of the Trinity. Augustus Strong defined the doctrine of the trinity as, "in the nature of the one God there are three eternal distinctions which are represented to us under the figure of persons, and these three are equal."[148]He further describes this doctrine by employing six statements. Strong writes,

> The doctrine of the Trinity may be expressed in the six following statements: 1. In Scripture there are three who are recognized as God. 2. These three are so described in Scripture that we are compelled to conceive of them as distinct persons. 3. This tripersonality of the divine nature is not merely economic and temporal, but is immanent and eternal. 4. This tripersonality is not tritheism; for while there are three persons, there is but one essence. 5. The three persons, Father, Son and Holy Spirit, are equal. 6. Inscrutable yet not self-contradictory, this doctrine furnishes the key to all other doctrines.[149]

When we look at the word of faith theology we see all six concepts given by Strong are fulfilled. We see three that are recognized as one God. The three are described in Scripture and have distinct responsibilities in word of faith theology. This tri-

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[145]John 14:26; 15:26.

[146]John 1:1.

[147]Genesis 1:2.

[148]Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: American Baptist Publication Society, 1907), 304.

[149]Ibid

personality is something that is immanent and eternal. Though there are three distinct entities, father son and Holy Spirit, there is only one God. All equally have distinct roles. The Holy Spirit is as the power counselor in God or of human kind. God the father access the creator. You have three distinct roles acting is one in the faith of the word of faith process and this concept provides a foundation for all other doctrines.

Conclusion

The word of faith theology is a Bible based theology. The process of utilizing faith to attain God's promises is a process that utilizes major theological platforms in order to produce. The believer must realize this is not a magical process. Faith confessions are merely prayers meant for the high priest Jesus to present to God the father for his approval and activation by the Holy Spirit. The word of faith theology holds man accountable to certain responsibilities. These responsibilities include have an upright heart and building themselves by exposing themselves to the word of God continually. Faith crosses the boundaries of multiple theological foundations in order to produce what the God promised to his people.

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[19]Wood, D. R. W., and I. Howard Marshall. *New Bible Dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press, 1996.

[20]Ibid.

CHAPTER 4

METHODOLOGY

Summary

This chapter will examine the methodology of the research study. The problem statement will be discussed as well as the hypothesis and the treatment of the hypothesis. Research methods the research process will be discussed. Data collection tools will be discussed in depth. Selection of research groups will also be described discussed.

The Problem Statement

CRCC is a fast growing Church of God Pentecostal denominational Church. The Church is in transition from a family church to a corporate church of 450. The church has a real need for policies and processes to address congregant's needs. The pastor cannot physical reach each of his congregants like pastors of smaller churches. Currently, there is an information Technology infrastructure in place. However, no tactical or strategic utilization of information technology is employed. In addition, the context does not employ electronic media to enhance the congregation growth in the word of God.

The pastor is a second generation Pentecostal pastor. He believes in the Word of faith Theology talk predominantly by the Word of Faith and Pentecostal traditions. As a regular action in each service he has his congregants state faith confessions that are constructed to produce health and wealth and safety. The pastor has an understanding of

how information technology can be used to generate a strategic advantage in business, being that he used to be an entrepreneur. However he lacks the expertise in information technology to create a faith building model for his congregants.

The pastor believes the Sunday message is a very important part of his congregants' life. The pastor believes that his sermons have a prophetic attribute, which gives the congregants answers for their life problems. He believes if his congregants exposes themselves to the words found in his Sunday sermons that they will develop familiarity and faith in the sermon.

A sizeable portion of his congregants are new to the Christian Pentecostal experience, therefore it is important that their faith be built on the Sunday sermon. The pastor only has one shot at the congregants due to he only preaches one time a week.

Treatment Hypothesis

The hypothesis of this study is through the use of electronic media, parishioners will increase their familiarity and faith in the word of God expressed during the Sunday's sermons. The hypothesis will utilize two treatment groups: one group will utilize no electronic media. This group will be known as the non-media group. The purpose of this group is to establish a baseline for the comparison group that will use electronic media. The second group will be called the media group. The media group will use the media model for the purposes of proving or disproving the hypothesis.

The non-media group will have different participants than the media group during the six week project. The non-media group will be the first group to go through their treatment. This group will be responsible for listening to the sermon and completing the

pretest at the beginning of the week and a posttest at the end of the week. The non-media group's treatment intervention plan can be seen in Table One. In addition to the pretest and posttest that will be taking through the course of the treatment, an open ended interview questionnaire will be administered to the group before the treatment begins.

The media group will have access to all electronic media interventions conducted over six weeks. The media group will be last in going through their treatment. This group will be responsible for listening to the same weekly sermons as the non-media group. They will be responsible for listening to the weekly sermon. They will also complete a pretest at the beginning of the week and a posttest at the end of the week. The media group's treatment intervention plan can be seen in Table Two. In addition to the weekly pretest and posttest, an open ended interview questionnaire will be administered to the group before the treatment begins and at the end of the treatment.

The first step in the media group treatment process is to listen to the weekly sermon. The weekly sermon will be captured on You Tube in order to facilitate the participants in their listening to the sermon at their convenience. After listening to the weekly sermon, participants will take a pretest based on the weekly sermon. Each test participant will submit a pretest that will be constructed to assess their familiarity and faith in the Sunday sermon. This data will be collected and analyzed for the sole purpose of establishing a beginning point of each participant's faith level concerning the weekly sermon.

The next step in the process will involve e-mail. The weekly sermon will be delivered via an e-mail devotional. The e-mail devotional will cover the main ideas of the

Sunday's sermon. This devotional will become structured by utilizing the pastor's sermon notes as well as the sermon. The nature of the e-mail devotional is to be short, concise, and to the point. The purpose of the e-mail devotional is to provide another avenue of exposure to the Sunday sermon in order to produce faith and familiarity within the participants. The Sunday's e-mail devotional will be the second point of exposure with the test participants concerning the weekly sermon.

The third point of exposure will be a daily text message which will cover the main points of the weekly sermon. Actually the daily text message is the third through the seventh point of exposure to the weekly sermon due to the nature of the text messages occurring daily. Each text message will be short, concise and cover one main point of the weekly sermon. Essentially the text messages would act as snippets of information concerning the weekly sermon. These small chunks of information will continue throughout the week. A posttest will be administered to each of the participants and collected for data analysis.

This cycle be conducted for six weeks. At the end of the six weeks cycle, a post treatment interview questionnaire will be administered to assess the viewpoint of the participants' viewpoints concerning the electronic media model. The media group's media intervention plan can be seen in the Appendix.

Research Methods

The research methods will be qualitative. The research process will rely on understanding and interpretation of data from the congregants. Data will come from weekly pretest, posttest, and open-ended interview questionnaires. A secondary goal

beyond proving or disproving the hypothesis is gain a better understanding of the hypothesis. It is to educate any pastor or congregation on how to implement a successful electronic media communication plan designed to build faith and familiarity in every sermon, not just the Sunday's sermon. This project will show how to strategically use electronic media, and how to resuscitate that which has been lacking, and that which has been a major concern for the pastor, the feeding of the sheep. The takeaway: for a pastor or church will be an electronic media model that will harness the word of God and change the lives of the participants, researcher, the church context in which it is being used, and the lives of any pastors who utilize this research in their churches.

Data Collection

Qualitative procedures will be used for data collection in this project. According to Ellen Taylor-Powell and Marcus Renner, in *Analyzing Qualitative Data*, the process of bringing order and understanding to qualitative data "requires creativity, discipline, and a systematic approach."[1] The researcher will use pre and post-surveys, pretreatment open-ended interviews, questionnaires, and post-treatment open-ended interview questionnaires, to triangulate the findings. The field testing for this project will cover a period of six weeks.

Methods of Data Collection

I have chosen three different methods of data collection. The methods are pre and post-test questions and interviews. Data collection instruments are designed to determine

[1]Ellen Taylor-Powell and Marcus Renner, *Analyzing Qualitative Data*, Program Data & Evaluation, http://learningstore.uwex.edu/assets/pdfs/g3658-12.pdf (accessed October 19, 2012).

the participants' faith level at different points of the treatment as well as to assess the thinking of the participants toward the electronic media model. This data will provide feedback in order to maximize the effectiveness of the model.

Interview Questionnaires

Participants will answer a series of open-ended interview questions structured to allow participants to express whatever they deem as important from the project. The interview questionnaires can be divided into two to sections. The first section can be deemed as the pretreatment section. The Pretreatment Questionnaires will be administered to the focus group at the outset of the first meeting. Participants will be left to respond to the written questionnaire without the researcher in the room. The pretreatment section of the questionnaire is designed to ascertain data about participants' previous practices of exposing themselves to sermons. The data ascertained from this section will help validate the data obtained from pretest and posttest. Both test groups will complete the pretreatment questions. However, the second section, the post-treatment section, will only be taken by the media group. The media group is the group that will be exposed to the eletronic media model.

The post-treatment section is designed to ascertain feedback data from the participants on the electronic media model. Data ascertained from this section will be used to optimize the electronic media model. This data will ascertain thoughts from participants about each part of the electronic media model. For example, during the course of the experiment Facebook texting will be used instead of standard texting. The data will be compared. This experiment is being done to remove economic barriers which

would normally detour parishioners from participating in an electronic media model program. A copy of the Interview questionnaire can be found in Table Two.

Pre and Post-Test Surveys

The pretest and posttest are the most important gathering tools in the research study. The hypothesis will be proven or disproven in this section of the research. The pretest and posttest surveys will be used in conjunction to determine whether faith and familiarity with the Sunday sermon lies in the beginning of the test week compared to the end of the test week. Test surveys will be used strategically by defining questions that reflect the level of familiarity with faith in the Sunday sermon. Utilizing the tests strategically gives a picture of the participants' level of faith and familiarity with the Sunday sermon. When data is compiled from these tests, the collective view of all test participants face will show levels in the Sunday sermon. Each group faith and familiarity level will be measured separately for each sermon. The information from the individual sermon will be compiled to give an accurate aggregate look at the group's faith and familiarity level with the Sunday's sermon.

Pre and Post-Test Survey Questions

There will be two types of pre-and posttests given in this research project. The first type of pre and posttest will be called a weekly pre-posttest. It is the weekly pretest will begin to assess the participant's perception of faith and familiarity in the Sunday's sermon. This will establish a baseline for faith in the weekly sermon. The weekly posttest will be given at the end of the week. It will be used to determine how much has

inclined or declined by the use or nonuse of electronic media model. The posttest questionnaire that will be used to assess attitudes and beliefs toward the sermon after the treatment or lack thereof has been applied.

The Pre- and Post-Treatment Questionnaires expectation is to be a source of evaluative data to measure the effects of electronic media on congregants. The hope for the Post-Treatment Questionnaire, whose questions will mirror the Pre-Treatment Questionnaire, is to display any changes in attitudinal or behavioral responses of the parishioner.

Research Process

The research project will consist of two experiment groups. One experiment group will be exposed to Sunday's sermon only. This group will be called the non-media group. They will listen to the Sunday's sermons and receive pretests and at the beginning of the week. The group will complete the posttest at the end of the week. This group's purpose is twofold. The first purpose is to measure the current system that is in place. When we see how much faith is inclining or declining, we can then make an accurate assessment of our electronic media model's effectiveness by comparative analysis to the media group.

The media group will have access to the electronic media model and will look at the weekly sermon at the beginning of the week and complete the weekly pretest. The participants will then receive a weekly electronic devotional based on the weekly sermon and a daily text highlighting one point per day. At the end of the week, a post-test will be administered in order to capture the change in faith and familiarity. This process will continue for six weeks. After the six-week treatment period, the applicants will be given

the post-treatment questionnaire. Data from the pretreatment and post-treatment surveys, weekly pretest, and posttest will then be compiled and evaluated.

Screening of Participants

The researcher plans to have two experimental groups with ten members per group. The non-electronic media group will be tested first over a period of six weeks. The electronic media group will be the last group tested. The participants will come from a pool of worshippers in the Wednesday night discipleship classes as well as the Thursday night College and career group. Utilization of this pool of potential participants will ensure the two research groups of participants will have the skills needed to complete the research study. The pool of potential participants has the skill set to facilitate the research study expeditiously. The pool of potential participants is highly diverse and a representative sample of the context.

The participants will be personally chosen and invited to participate in the research study. The two research groups will be assembled based upon prior knowledge of each individual. The media group must have group members with basic computer skills in order to complete the research study efficiently. In contrast the non-media group need not have computer skills because they are not interacting with computer technology. The two test groups should resemhle the approximate demographic of the context.

Prestudy Reception

The pre-study reception will take place in the Café located in the administration building of CRCC. The reception will start with simple mingling amongst the participants, including coffee and doughnuts . The participants would have no knowledge

of the operations of experiment until the groups divide out and proceed to two separate training rooms. The researcher will have control of the list that have participants' group.

When it is time to divide into groups, the names of the non-electronic media group will be called first. They will be escorted to the training room by the peer associate. The peer associate will conduct the training with the non-media group on what they should be going each week of the research study. Special emphasis will be placed upon how to fill out the pretest and posttest. In addition to training, the non-media group will complete the pretreatment interview questionnaire.

A roll of the remaining participants will be taken to ensure that everyone is on the correct team. The electronic media group will then be escorted to their training room. The nonmedia group will be trained on their responsibilities as well as their contact information will be updated. Further, the study learned if each member had a Facebook account. Once all the teams are trained and have phone number verified, they will be released.

Launching of the test groups

The non-media will be the first group tested. Their testing process is much simpler because they are only listening to the sermon. After the sermon is listened to they must complete the pretest at the beginning of the week and a posttest at the end of the week. This process should be done for six weeks. After the experiment has concluded for the first group, data will be collected, organized, and analyzed. The non-electronic media group scheduled action can be seen below in Table One.

Table One. Media Intervention plan for non-media group

Action	Listen to Sunday Sermon	Pretest Based on Sunday Sermon	Email Devotional Based on Sunday Sermon	Daily Text Based on Sunday Sermon	Post-test Based on Sunday Sermon
Week One	Listen	Complete and submit	None	None	Complete and Submit
Week Two	Listen	Complete and submit	None	None	Complete and Submit
Week Three	Listen	Complete and submit	None	None	Complete and Submit
Week Four	Listen	Complete and submit	None	None	Complete and Submit
Week Five	Listen	Complete and submit	None	None	Complete and Submit
Week Six	Listen	Complete and submit	None	None	Complete and Submit

The electronic media group will then be contacted to begin experiment. Each member will be contacted via text message and personal call. The personal call will occur one week before the activation of experiment. The call will become the instructions of the research study. The participants were given a chance to ask questions to clear up any misunderstanding. The day before the beginning of the experiment a text will be issued reminding them of the said start. The electronic media scheduled action can be seen in Table Two.

Table Two. Media Intervention plan for media group

Action	Listen to Sunday Sermon	Pretest Based on Sunday Sermon	Email Devotional Based on Sunday Sermon	Daily text based on Sunday sermon	Post-test based on Sunday based on Sunday sermon
Week One	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit
Week Two	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit
Week Three	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit
Week Four	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit
Week Five	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit
Week Six	Listen	Complete and submit	Read E-Devotional and Journal	Read daily text message and respond	Complete and submit

Data Analysis

I will follow the six steps outlined in Creswell's *Research Design*39 for analyzing and interpreting the data. The first step is to "*organize and prepare* the data for analysis."[2] The data will inputted into to all instruments. Followed by charting responses to learn glean needed information. I will then employ the use of One-On-One

[2]Creswell, 181

questionnaires that will be administered and collected. The process will conclude with all of the data being sorted and categorized by type.

As a second step, will be reading through all the data.[3] This will allow an understanding of the data and take time to reflect on it. Further, provide general ideas and determine which direction the project will go next.

Following Creswell's direction for the third step, requires "detailed analysis with a coding process."[4] Coding is described as the process of organizing the material into chunks or segments of text before bringing meaning to information.[5] This means grouping the data and find segments or categories which emerge.

The fourth step will utilize the coding process to generate descriptions and themes for analysis.[6] The themes that emerge will be used for Chapter Five of the project.

Step five was to set forth "how the description and themes will be *represented* in the qualitative narrative."[7] For this purpose, a combination of narration, visuals, figures, and tables will be used to further explain the finding.

My sixth and final step, will be "making an interpretation or meaning of the data."[8] This section will summarize learned lessons, my interpretations and experiences will be documented for the study.

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[3]Creswell, 181.

[4]Ibid. 186.

[5]Gretchen B. Rossman and Sharon F. Rallis, *Learning in the Field: An Introduction to Qualitative Research*, 3d. ed. (Thousand Oaks, CA: Sage, 2011), 171.

[6]Creswell, 189.

[7]Creswell, 189.

[8]Ibid.

Triangulation

Triangulation occurs in this project with different data collection tools. Pre and Post Testing and open-ended interviews instruments will be used for data collection. These methods of collection should provide more insight into the success of the project.

Conclusion

The data analysis steps of this project will provide a model which a pastor, congregant or church can use. Qualitative analysis of the data collected through Pre and Post Testing and Pre and post-treatment open ended interviews will be the instruments for data collection. This project has the potential to change the lives of congregants and change standards and paradigms of the church.

CHAPTER 5

FIELD EXPERIENCE

"For in Him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through Him and for Him."[1] This excerpt of scripture declares that all things ultimately flow from the heart of God. Though innovations may seem to originate from the hands of the ungodly, innovation still has its ultimate beginnings with God. If ever any innovation could be called the offspring of God, electronic media would be the innovation.

Electronic media is media that possesses many characteristics of God. It has an omnipresent characteristic which is to be in more than one place at one time. Electronic media can be conveyed to different racial groups, and across religions; in other words, the electronic media has the ability to cross cultural lines. Electronic Media has proven to be one of the most efficient and reliable means of communication. Texting, YouTube, Facebook and others are modes that can be used to further covey the gospel to the believer and unbeliever alike.

Objective

The objective of this project is to increase awareness and faith in the Sunday Sermon through using electronic media. Essentially, our agent objective seeks to capitalize on information technology platform that is already in place. Even Jesus used

[1]Colossians 1:16.

various platforms from which to teach. Whether it was in a synagogue, a boat on the water, homes of various people, to even the center of town, Jesus used various platforms to convey the gospel to the believer and unbeliever. Using different platforms was a result of the culture of the town and availability of various platforms of ministry. This use of various platforms of ministry had a more profound longer-lasting effect on them. Jesus's life personified using the platform of ministry that gave him a direct line for closer proximity to the people he was trying to reach.

With the electronic media model we use the platform that is closer to humankind in order to convey the gospel and forms of evangelism and discipleship. The electronic media model intends to give ministers the ability to use the platform that is close to the parishioners with purpose of building their faith and familiarity in the Sunday's sermon. Though this research project identifies the Sunday sermon specifically by no means should this concept be limited to the Sunday sermon. In fact, any type of pre-'s word can utilize the electronic media model. .

In Chapter Five, I examined usage of the electronic media with the Sunday sermon at CrossRoads Community Church located in Statesboro, Georgia. The contextual basis of this study analyzed through two six-week periods on using electronic media to increase faith in the Sunday sermon. One test group utilized the electronic media model for six weeks while the other test group did not utilize electronic media model for six weeks. The two test groups' data was ascertained and analyzed.

Description of Participants

Although the "Six-Weeks of Electronic Media" was not introduced to the entire CrossRoads community congregation, a sample of two ten-member participating groups in the church were selected to participate in the study. It was from these two ten-participant groups in the study, or a subset thereof, that the evaluation data, in the form of pretest and posttest surveys, pre-intervention, and post-intervention interview data, was collected and analyzed.

The ten participants in the media group were selected based upon the following criteria: that they had been affiliated with CrossRoads Community Church for at least one year; they were no younger than eighteen years of age; they had access to the internet; and, they had access to a smart phone with texting as defined within the scope of this project. The final demographics of the media group was comprised of two females and eight males; specifically, five African-Americans, four Caucasians, and one Asian-American, rounded out the ethnic attributes

The ten participants in the nonmedia group were selected based upon the following criteria: that they had been affiliated with CrossRoads Community Church for at least one year; they were no younger than eighteen years of age; they had access to the internet as defined within the scope of this project. The final demographics attributes for the non-media consisted of two females and eight males. The ethnic breakdown was: five African-Americans, four Caucasians, and one Hispanic.

Collection of Data

Collecting the data for this research project was very important. The data will tell if the hypothesis was proven or disproven, and moreover, whether the research model was effective or ineffective. It is vital to capture as much data as possible. The research instruments that were employed for collection of data included Pre-Treatment Surveys, Post Treatment Surveys, Likert scale pretest surveys and Likert posttest surveys, which were all used strategically to collect data in this research project. These instruments were discussed in detail in Chapter Four.

Analysis of Data

Creswell states that backyard research involves studying within the researcher's own organization, which may lead to compromises within the data and hinder the collection of accurate data, when the researcher functions in an authoritative role with the participants.[2] As a leader in CrossRoads Community Church, it was important to address any bias or any propensity toward formulation of biased or inaccurate findings. Reinforcement of the voluntary nature of each participant's involvement, anonymity of their responses, and the integrity of the research occurred at recurring intervals throughout the field study. In addition, support and input of peer associates was maintained and encouraged throughout the project.

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[2]John W. Creswell, Research Design: *Qualitative, Quantitative, and Mixed Methods Approaches. 4th ed.* (Los Angeles, CA: Sage Publications, 2014) 162-163.

Organizing the Data

The process of organizing data began by collecting and determining the categories for coding and categorizing the data responses. Dr. Baston explained that "preset categories…are categories you make up yourself."[3] Therefore, I analyzed the responses from the research instruments that related to what emerged as my preset categories. These factors led to five distinct categories. The five categories were faith, strong faith, nominal faith, unbelief, and strong unbelief. When looking at faith we see that it has a strong, confident component. If one believes he can receive, it is deemed strong faith. If one does not believes or has a lack of confidence in an action, it deemed little faith. The concept of faith was discussed in Chapter three.

These five categories seem to match the pretest and posttest surveys sufficiently. However, the open-ended questionnaires were more subjective. These five categories made it really easy to see the faith level of the participants before the treatment and after treatment. The categories also revealed trending data.

After bringing the data into order, I began the process of data analysis and interpretation. Therefore, I reviewed, analyzed, and evaluated the data to gain a better understanding of each data element. This was an important step which provided a direct result of summarizing the response of each item.[4] As the participants turned in the data, I reviewed it for accuracy and legible handwriting. This project utilized two groups: the media group and the non-media group. Each group completed the same pre-treatments survey

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[3]Dr. Jackie Baston, "Data Planning and Analysis" (lecture, United Theological Seminary, Dayton, OH, and August 23, 2013.

[4]Ellen Taylor-Powell, Analyzing Quantitative Data, Program Data & Evaluation, http://learningstore.uwex.edu/assets/pdfs/g3658-6.pdf (accessed March, 2015).

The questionnaires were deliberately drafted to duplicate many of the same questions in different instruments. This will test whether small nuances would affect the responses. According to Dr. Baston, "You can ask the same question a different way…because you are trying to get a synthesis of the data."[5] I was particularly interested in ascertaining whether the responses would vary or remain consistent from instrument to instrument.

Working with the Data

This research study comes from multiple research tools and tbe research is to be divided into two categories: pre-and post. The first tool that produces data is pretreatment questionnaire. This questionnaire is designed to assess subjectively the participant's levels of familiarity in faith. Presently, all participants were required to take his questionnaire. The posts-treatment interview questionnaire was only administered to ten of the twenty participants. This happened due to the fact tbat only the media group encounters electronic media model. The post-treatment open ended interview questionnaire was designed to assess the participants experience with the electronic media model, as well as to determine subjectively if faith was increased.

The next data collection tool is the pretest/ posttest surveys. The data obtained from these tools lies at the heart of assessing whether faith is increased or decreased by treatment or non-treatment. Each participant was required to take a pretest before they encountered the treatment or lack of treatment. After the treatment or lack of treatment was administered, a post test was tben taken. This process was discussed in Chapter 4.

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[5]Dr. Jackie Baston, "Data Planning and Analysis" (lecture, United Theological Seminary, Dayton, OH, and August 23, 2013.

After receiving the data from all six weeks of each participant group, there is a grand total of 12 pretests/posttest couples. The media group took six series' of pretests and posttests. The nonmedia group to a series of six pretest/posttest. The data from the series of pretests, and posttests were compiled and summarized to see the tendencies of the group. The data collection instruments produced a sizable amount of data. Organizing all of the data was crucial for the success of the research project.

Pre-Treatment Questionnaire

The responses to the Pre-Treatment Questionnaires, proposed to give a preliminary review of the participant's faith level using open ended interview questions. The pretreatment survey takes a survey of the participant exposure habits in order to take a subjective analysis of each participant's faith level. The classifications are either "weak faith" or "strong faith." Question two has four classifications. The four classifications are "strong faith," "average faith," "weak faith," and "minimal faith." Again, this survey is simply serves as a rough estimate based on attributes that gives way to a high level of faith.

The act of processing the pre-treatment data was treated with extreme care and caution.

After receiving the questionnaires, I read through the data several times, organizing the iuformation naturally, and evaluated it based upon my expectations and familiarity with participants. I began to graph the data, in order to provide a visual reference. Once graphed, I read through the data several more times, comparing the raw data to the

graphed data, in order to become well-acquainted with it. My preliminary view was the participants were generally lacking the skills to produce strong faith.

The Pre-Treatment Questionnaire results were read, reviewed, and checked often to make sure the information and descriptors from the outcomes could be authenticated. I began to record my observations which were diagrammed to aid in the analysis and interpretation of apparent outcomes. This was done for both the media and non-media groups. The Description of Pre-treatment results for both groups are listed for review.

Question one, "Do you normally remember titles of Sunday sermons?" addresses the end result of faith: 55% of the participants indicated they did not remember titles. The two participant groups roughly held the same percentage of the entire sample. The media group had a 60% rate of not remembering the sermon titles. The non-media group had a 15% rate of not remembering sermon titles. My preliminary assessment on this question yields 55% of the entire sample of the entire participants possessed weak faith. This trend continued to question two.

Question two, "How much of the Sunday sermons do you implement into your life?" This is a self-perception question concerning each participant's faith. From this question, 65% of participants saw themselves with minimal faith. The media group participants' perception faith was 70%. The nonmedia groups' perception of weak faith with 60%. As a whole 35% perceived they had strong to medium faith.

Question three, "Do you normally remember the points of the Sunday sermon?" is another question that deals with the memory of the participants. This is a yes/no question. It is designed to test the memory; therefore, the response of yes is coded as strong faith. The response of no is coded as weak faith. 80% of all the participants stated that they did

not remember the points of Sunday sermons. That would classify them as having weak faith. Both groups held to this 80% not remembering points of the Sunday sermon.

Question four, "Do you write the major points down?" This deals with participant actions that would cause secondary exposure to the Sunday's sermon. Once again, yes indicates strong faith and no indicates weak faith. Once again 80% of all participants answer no, which indicates weak faith. The two groups held the same ratio.

Question five, "Do you take notes? How often do you revisit your notes?" dealt with multiple accidents that cause exposure to the word of God. The actual writing and revisiting notes causes levels of exposure, which leads to strong faith. Once again 80% had weak faith, and the groups held the same ratio. Four participants were classified as having a strong faith. All had some type of revisiting process.

Question six," Do you feel you effectively implement Sunday sermons into your life?" This deals with each participant's perception of his own faith. This time the question was set up as a yes/no question. The perception of the 20 participant's weak faith rose to 80%. I attributed the rise or change in perception to the place of the question. I anticipated that, after asking and answering the question between the two perception questions, the participant will change his mind and have strong faith.

Question seven ponders, "If so, how do you do it? "only addressed 4 participants. All 4 had some type of method of exposing themselves to the Sunday sermon. A detailed overview is located in Appendix section of this document.

Post-Treatment Questionnaire

The purpose of the post treatment questionnaire is to ascertain commentary and information on the electronic media model. Due to the nature of this question, only ten of

the twenty participants participated in this questionnaire. I paid close attention to the data presented in this questionnaire. This questionnaire is designed with the purpose of giving a personal viewpoint of the electronic communication model. The system of the model is based on several questions that are open-ended. The responses to several questions were positive and gave an indication that the participant's confidence familiarity and faith has increased dramatically. One question dealt with participants toward different type of texting system based in Facebook. The responses were all positive, but tentatively, leaning toward the standard texting system. Complete record of her responses can be seen in the appendix.

Pretreatment post treatment questionnaire summary

The pretreatment questionnaire is an informal tool used to assess the faith level of the participants before the actual treatment or nontreatment is applied. Due to the strategic design of interview questions, it can determine the faith level. Each participant can be assessed as very low. According to the data produced by the pretreatment questionnaire 80% of the participants can be defined as having little faith and familiarity.

When pairing the pretreatment questionnaire with the post-treatment questionnaire, the data indicates that, at least for the ten participants that went through electronic media model, faith and familiarity change for the positive. It would be safe to say for the ten who did not express the media model, faith continues to dwindle. The pretreatment and post treatment questionnaire presents us with an informal look at the participants' faith development. A more precise approach was used to address the hypothesis.

Pretest and posttest survey introduction

Pretest and post-test data analysis is at the heart of the research project. It provides the data that is needed to prove or disprove the hypothesis of the study. The two participant groups will go through the pretest, and posttest process separately, and at different times. The nonmedia group will be the first group to go through this process; they will listen to the sermon and take a pretest following the sermon. They will proceed through the week until they receive their posttest. The posttest will have the same questions as the pretest. The second group, the media group, will listen to the sermon and receive a pretest, the electronic devotional, then five daily texts based on the sermon will be sent to them. They will receive a posttest at the end of the week. Each week there will be a pretest and posttest for each group, based on that week's sermon.

Six sermons were chosen randomly. Three different pastors from the context preached the series of six sermons. The senior pastor taught four Sunday sermons; the youth pastor taught one Sunday's sermon; and, the worship pastor delivered one of the Sunday's sermons. The list of sermons with a summary, can be found in appendix.

Each week, data was collected for each group. The data was then be compiled and ordered to facilitate data analysis. At the end of the treatment period, sermon data was compiled for both groups. The compiled data took into account each sermon that was covered throughout the six-week period. This compiled data will determine if the study's hypothesis is accepted or rejected. Compiled sermon data can be seen in the appendix.

Participant Groups Pretest Data

Due to the nature of the experiment, pretests, question are the only question the two groups have in common. The purpose of the pretest was to establish a starting point for both groups. When looking at both group's pretest, it was found both groups started and the relative same area. The responses to the questions on the pretest compilation data can be seen in the following paragraphs.

Question one stated, "I listened to the sermon." 100% of the participants in the media group and 100% non-media group revealed they have heard the sermon. There were zero participants for all other response categories for the non-media group.

Question two stated, "I understand the title of a sermon." 50% of the media group indicated they strongly agree and 62% for the non-media group strongly agree. There were 12% media group which were neutral and 37% of the non-media group agreed.

Question three stated, "I am familiar with the points of the sermon." Of the respondents queried, 47%of the media group agreed with being familiar with the points in the sermon. In contrast, 57% of the non-media group believed they were familiar with sermon points.

Question four stated, "I believe the sermon is from God." This result outcome was 45% agreement and 35% strong agreement for the media group. Conversely, 63% strongly agreed and 35% agreed for the non-media group.

Question five stated, "I believe and understand how to act appropriately in my life concerning the sermon." 47% agreed for the media group on applying the sermon to

one's life. While 60% did agree that they understood how to act appropriately in their life concerning the sermon.

Question six stated, "I believe and understand the sermon to the point that I will communicate it with my friends and family." 42% of the media group agree they could communicate the sermon to others. Meanwhile, 55% of the non-media group agree that they are able to communicate sermon.

Question seven stated, "I believe and understand the sermon to the point that I asked God to do it in their life through prayer." 45% of media group understood the sermon to the point that one could ask God to do it in my life through prayer. 58% of non-media participants agree, understanding to the point that one could ask God to do it in their life through prayer.

Question eight stated, "I believe and understand this sermon to the point that I expect it to happen in my life." 65% of media group agreed there is a belief and understand sermon to the point that I expected to happen in their life. The non-media group responded 70% for this question.

Question nine stated, "I believe and understand the sermon to the point that I am requiring myself to practice faith in my life." 44% agree in media group that sermon requires them to walk out faith. Whereas, the non-media group had 70% agree to sermon requiring them to walk out faith.

Question ten stated, "I believe and understand this sermon to the point that I want to hear more about the subject." This question resulted in 46% of media participants desiring to hear more about the subject. Likewise, 46% of the non-media group want to hear more about the subject.

The two groups started in the same area of strong faith and familiarity. In fact the no media group's pretest faith was slightly higher than the media groups' faith. In fact this proves to be an important fact when comparing post test results.

Pretest and posttest survey design

The pretest and posttest surveys are similar in design. Both research tools have virtually the same ten questions. The only difference is that the questions on the posttest survey for the media group begin with the statement, "Because of the electronic media model." From that point on the pre-and post-questions are identical.

The ten questions that I listed in the pre-test and post-test surveys are faith action items. These items can only be accomplished if the participant has faith and familiarity to do it. The pretest and posttest are setup with a Likert scale in mind. The categories of choice are strongly agree, agree, disagree, strongly disagree, and neutral. Each category corresponds with a faith level. Strongly agree corresponds with strong faith; Agree corresponds with average faith; Strongly disagree corresponds with no faith; Disagree with corresponds with minimal faith; and neutral corresponds with undecided. The categories are positioned in this order going left to right strongly agree, agree, disagree, strongly disagree.

These categories are positioned on the table to facilitate a trend. The trend will determine is what direction the participant group's faith is heading. If the upper end of the trend is raised toward the left, this would indicate that the group is trending toward strong faith; if the upper trend line is to the right then the group is trending toward weak

faith. We will look at the no media group pretest and posttest compiled data first. We will then look at the media group; culminating in a comparison of the two groups.

No media group results

The no media group that reviews the sermon takes a pretest and at the end of the week takes a posttest. The no media pretest results came in with 96% of the tally falling in the agreed to strongly agreed category; a mere 3% disagreed. This means that 96% of the group had strong faith after hearing the sermon. When we look at the non-media group compiled pretest, the results show strong faith. In fact, there were no disagree or strongly disagree; instead two neutral outcomes.

When we investigate the nonmedia group's posttest compilation, we see a dramatic change. 63% have moved into the weak faith or no faith category. It seems in a week's time, there is a 60% decrease in faith. The trend line has changed; it was moving towards high faith, it is now trending towards low faith.

Media group results

The media group started exactly like the nonmedia group. The pretest complied showed over 80% trending toward strong faith. In fact, it is lower almost 16points lower than the nonmedia group. The media group had 5% low faith, whereas 12.5% were neutral. After treatment was administered, the compiled results show dramatic change. The 80% strong faith has changed to 95% strong faith with only .19% in the weak faith category; and just 3.52% in the undecided category. When looking at the trend, the media

group pretest phase was high, but got higher after treatment was applied. In fact, it increased almost 50%. Complete results are shown in the appendix.

Group Comparisons and Implications

It would seem that faith is a fragile entity. In one case when faith is left alone, it tends to degrade or get smaller. We see this with our nonmedia group. The group's pretest was higher than the media group. Yet, through the course of time (one week) an about face occurred. Looking at the media group, we see a group which started off lower than nonmedia group's pretest but by the end of the treatment period, the group grew from 80% to 96% strong faith. It seems then, that faith must be nurtured in order to produce an end results one is seeking to show.

Chapter 6

Reflections Summary and Conclusion

Ministers all over the world spend multiple hours preparing for their Sunday and Wednesday Services. Those services consist of prayer or worship fellowship and the most important item featured is the sermon. The sermon is usually created with the purpose of teaching the believer how to cope with present-day problems or teaching them a fundamental principle which aids them in their relationship with Christ. Unfortunately a great deal of information from the sermon is not retained soon afterwards. Further, most churches do not employ extracurricular activities to ensure the longevity of congregant memory of the sermon.

When we look at this phenomenon and its relationship to faith a bleak picture arises. If the purpose of the Sunday sermon is to produce faith, then the current paradigm is lacking. Faith is always connected with awareness of God's word being preached. If there is no continual exposure to the word being preached, quite sensibly faith cannot thrive. If there is no faith in the Sunday sermon being preached due to lack of continual exposure, there cannot be manifestation or realization of a sermon in one's life. The objective of this paper is to build a model that would effectively expose the congregants to the sermon in order to increase their familiarity in faith in the word of God being conveyed through the sermon. This model uses electronic media to create exposure to the word of God through the use of electronic tools such as e-mail, social media, and texting.

These electronic tools were chosen due to their ability of being housed on the smart phone.

Two groups were tested over eight weeks simultaneously. Group one had no electronic media intervention. The sampling exposes them to the Sunday's sermon and receives a pretest at the beginning of the week after the sermon. They received a post test at the end of the week. Group two, the treatment group, had access to electronic media. The day to receive a pretest have to Sunday sermon as well as by e-mail devotional daily, Facebook posting, and a daily text, all of which were related to us to the specific week sermon. The interviews were conducted and data was collected and analyzed to find out if the hypothesis accepted it or rejected

Using electronic media like YouTuhe and texting allows one to spend time with God and removes various constraints in the pathway of communication from the pulpit to the listener. Using modes that are more common in our world opens the door for increased faith in the subject, since faith comes by hearing; and in their case, hearing, [1]allowing for an easy transition into the everyday life of congregants. Most use YouTube and phone texting often during the week. By the pastor incorporating the Sunday sermon into one of those modes it can further accentuate the sermon and allow the time spent on the sermon to be maximized. Often, a pastor will spend several hours on a Sunday sermon which is only taught once. Certainly, the pastor believes the information should be incorporated at a deep level in the congregants' lives and some churches offer the purchase of the CD or DVD. By using YouTube or phone texting, there is a cost saving element along with the option for faster output to congregants, especially those who are

[1]Romans 12:1-2.

unable to attend the service. The pastor should look into modern ways to further maximize a sermon which took hours of prayer, writing, and preaching for only one service.

The CrossRoads Community Church is far from perfect, but has come a long way. For the most part, the people are making a concerted effort to support electronic media in the Sunday Sermon. They have let down their guards and the struggles of the past with trust, unity, and submission to new ideas and a changing congregation.

When pondering and developiug this study, the question of replicability was of particular importance to me. In fashioning this project, I wanted to be able to satisfy this concern and be able to help our church's transition to using electronic media. Of course, a presupposition to this research project which would be a uecessary precondition to any who seek to replicate it in their own church, is proficiency in texting, creating a YouTube video, and desiring to incorporate more electronic media for the Sunday sermon. The use of electronic media at CrossRoads Community church had begun before this six week study; for the researcher began incorporating such compensate the church with the Pastor being excited to have his sermon gain more listeners and move into another venue. In fact, he learned that the Pastor kept a book of all his sermons each year. So, essentially, this was an extension of his book.

Areas that I found to be particularly challenging, involved interviewing the congregants during the six weeks. During this segment, college students left for Spring Break, but later resumed the study, and some had to be coaxed to provide a response. They were concerned with looking as if they did not have the ability to retain the information, instead of viewing it as the reason to listen to the Sunday sermon in another

way. Further, some felt a daily text about the sermon was a bit too much. Although the text consisted of no more than two sentences, it was preferred to use a larger time frame of communication. Although no time frame was decided upon, text was sent at a minimum once every three days.

Summary

When looking at the research study as a whole, I can confidently say the hypothesis was accepted. The pretreatment surveys provide an informal look at the research group; I can see a trend of faith being improved when analyzing the open ended interview questionnaires. The pretreatment questionnaire showed a clear characteristic of faith in both groups. The post treatment questionnaire only completed by the media group showed growth in their faith, confidence, and familiarity with faith. The post-treatment survey served as two purposes: first to give ideas on how to improve the model; and the second purpose was discovered, but not actually planned for. It was the excitement and participants speaking good things about the model. It actually showed an increase in faith, familiarity, and confidence in the treatment group. The pre and post treatment studies are informal studies based on interpreting data. A more precise study based on pretest and post was also performed.

The pretest and posttest data proved beyond the shadow of a doubt that the model actually worked in increasing familiarity, faith, and confidence in the Sunday sermon. When looking at the nonmedia group, initially they trended towards strong faith. Their faith and familiarity was actually higher than the media group's. However, after five days, the participants faith changed in the other direction; whereas, the media group started out very high, but not as high as nonmedia group. After five days of electronic

media model, their faith actually improved 15%; whereas those on the fence with neutral or lack of faith changed to strong faith. This shows that through exposure to the word by way of electronic media, faith can be augmented. This research study is replicable.

Future Research

This research project is fully replicable and provides viable information to the Body of Christ. In conducting this research, various takeaways can be attributed to this project. One important takeaway is that ministers should be more strategic in creating their sermons. I found in reviewing the sermons that a handful of main points were stressed and the rest of the sermon included examples: rabbit trails, and good, but not pertinent information. I believe a research project can be done by focusing on sermon preparation and electronic media. If a minister can recognize the main points before preaching the sermon, those main points can be broadcast through electronic media. Thereby, the minister's sermon becomes more effective. Another takeaway from the project and possible future research would be how the ministry utilizes electronic media when it comes to reinforcing points. In my research I found that most ministries use blogs, as well as YouTube, but do not find any ministries that utilize electronic media to reinforce important points of the sermon. A strong research project would be to find out how much is being done in this area. Our society has increased the importance of texting in the communication channel. In my research, I found that general public likes bite size pieces of information. There is no desire for long drawn out devotionals when portrayed electronically.

Reflections

As Charles Dickens wrote in "*A Tale of Two Cities*," It was the best of times, it was the worst of times.[2]" When I reflect on this research study this is truly how I feel. Looking at the major stakeholders in my life, things changed radically over the course of this research project. The project was intended to develop a model to enhance but in the process my faith was truly tested. My wife, my family, and I are affected greatly by this research project.

When I started the research project, I was filled with faith that I would complete the research project without many problems. However, the situation changes from the beginning of the program. My major source of income was cut due to layoffs. In fact, my job as an instructor was supporting the ministry and I planned to use it as my context. This caused a tremendous amount of problems and confusion. This confusion was one of the major hurdles I had to overcome. After a year, the sabbatical from the ministry, we were lead to the present context. This church was ideal for the research study God had given me. My wife and I found favor with the pastor and were made elders and college and career pastors within the ministry. Though this was the favor of God in action there still was a transition. This process tested my patience. It was a strain to continue writing and performing with his sudden change of context. Meanwhile I was using my faith. Yet, sickness and disease manifests itself in the beginning of the research study.

This too was very unsettling and very hard. I remember walking through the airport to come to Ohio for class. Though this was a tiring process, it was not as

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[2]Charles Dickens, A Tale of Two Cities(Delaware: Prestwick House, 2005), 9.

embarrassing as falling on the ground when leaving the airplane. This really was very unsettling; which felt like my wife's life was being hindered. I eventually had to swallow my pride and figure my family best interests and allow myself to be wheeled through the airport. For a man who took his life on facing the impossible with a faith in God this is simply the worst of time. Accepting the fact I cannot do the things I used to was very hard. I was the guy in the past who could recover from a hard day's work or any situation rather quickly. However, throughout the course of this research project I found my recovery skills is greatly abated. I had to learn how to be more consistent in order to see progress in the research project. In the course of the research project the hand of God worked on my behalf. As stated earlier, on the worst things encountered in this process is the pain, labor, and emotional testing my wife had to encounter to endure.

My wife was affected over the course of the research project. She truly become my helpmate a million times over. She had to watch over me which would cause frustration, especially since we met in college. We were always a team, but this research project really tested that strength which often times failed. When things such as Parkinson's and diabetes occur we had to call on the Lord for help. God has been the faithful and continues to be faithful with this project, to the end. Our situation began to change for our good. Another stakeholder that drastically changed over the course of this research was my family. At the start of the research project my mom and brother were the only living relatives in my immediate family.

Not too long before beginning this project, my little brother and my dad were no longer living. Those losses caused my mother to spiral into deep depression and after paying for a in home nurse, she would eventually come to live with my family. Moving

her from a different city was tough on her and my current family. Yet, my wife became her primary caregiver and God worked through my young daughter and myself to help. Sometime afterwards my older brother passed away and then my mother passed away while conducting this research.

God's grace and favor has been very apparent in our lives. It is through the storms, winds, and rain Christ and has been a very present help. God has allowed us to get this far and finish the degree with confidence and faith. It is my faith that God will restore what the canker worm, hook worm and locus has stolen."[3] Through it all the staff at United Theological seminary has been caring and understanding.

Conclusion

This was a highly influential, life changing project. Hopefully, there will be three publications from this research. The first publication would be the actual research project; the second being publishing of the word of faith theology, since there is nothing available; and, finally, the history of the word of faith movement. This project has propelled new directions to embark upon, such as the building of a ministry school which teaches minsters how to prepare sermons and use electronic media. Though the journey was long, strenuous and stressful, the Lord gets all the glory and praise.

[3]Joel 2:25.

APPENDIX A

Consent Form for Doctorate of Ministry

You are invited to participate in a study conducted by Christopher Leverett for United Theological Seminary. I have created a model for increasing parishioners' awareness and faith in the Sunday Sermon. You were selected as a possible participant in this study because you meet criteria of the study.

If you decide to participate, I will describe the procedures to be followed, including their purposes, how long they will take, and their frequency. There is minimal risk and discomfort on your part with reasonable benefits of learning more about yourself and improving CRCC. I cannot guarantee, however, that you will receive any benefits from this study.

Any information that is obtained in connection with this study and that can be identified with you will remain confidential and will be disclosed only with your permission or as required by law. If you give your permission by signing this document, I plan to disclose this information to United Theological Seminary through the DMin project for Christopher O'Neal Leverett.

Your decision to participate will not prejudice your future relations with CRCC. If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without penalty. The Doctor of Ministry Committee, serving as a Human Participant's Committee for United Theological Seminary has reviewed and approved the present research.

If you have any questions now or later, please ask. Questions regarding the rights of research subjects may be directed to Christopher O'Neal Leverett.

You will be given a copy of this form to keep. This consent form will become null and void one year after the end date of my Doctor of Ministry Project experience submitted during 2015.

YOU ARE MAKING A DECISION TO PARTICIPATE. YOUR SIGNATURE INDICATES THAT YOU HAVE DECIDED TO PARTICIPATE, HAVING READ THE INFORMATION PROVIDED ABOVE.

_____ _____

Participant Signature Date

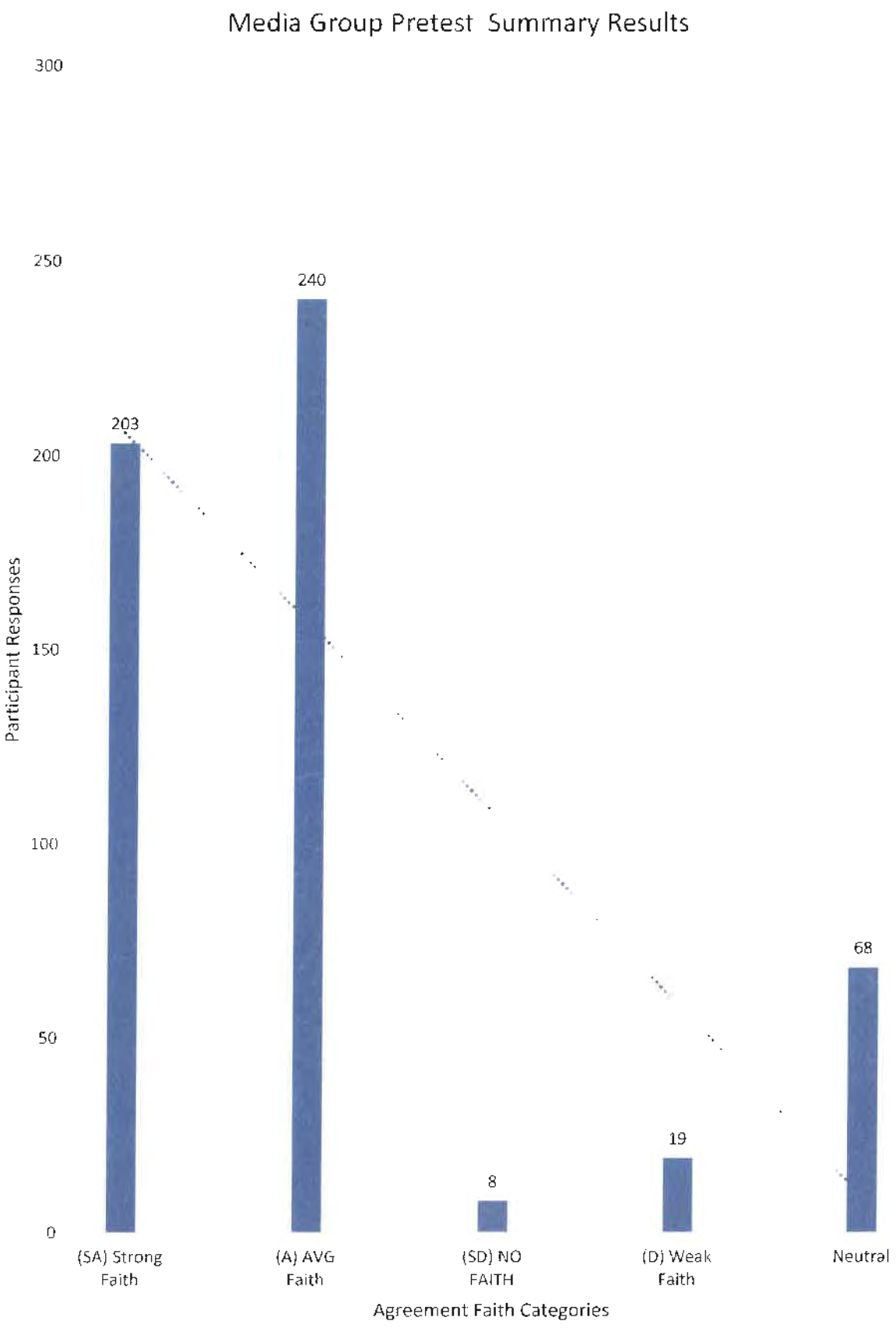
_____ _____

Primary Research Signature Date

APPENDIX B

Media Group Pre Test Summary

Media Group	Summary				
Questions	Pretest Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	60	0	0	0	0
2. I understand the title of a sermon.	31	22	1	0	6
3. I am familiar with the points of the sermon	24	27	1	2	6
4. I word believe the sermon is from the of God	34	21	0	0	5
5. I believe and understand how to act appropriately in my life concerning the sermon.	19	28	1	3	9
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	15	26	1	3	15
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	22	26	1	3	7
8. I believe and understand this sermon to the point that I expected to happen in my life.	11	40	1	3	6
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	22	25	1	3	9
10. I believe and understand this sermon to the point that I want to hear more about the subject.	25	25	1	4	5
Sum	203	240	8	21	68
%	37.59	44.44%	1.48%	3.89%	


Media Group Pretest Summary Results
300
250
200
150
100
50
0
Participant Responses
203
240
8
19
68
(SA) Strong Faith
(A) AVG Faith
(SD) NO FAITH
(D) Weak Faith
Neutral
Agreement Faith Categories

Media Group Pretest	Preparing like the Ant Summary				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.	8	2			
3. I am familiar with the points of the sermon	5	3		1	1
4. I believe the sermon is from the of God	9	1			
5. I believe and understand how to act appropriately in my life concerning the sermon.	5	3		1	1
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	5	3		1	1
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	4		1	1
8. I believe and understand this sermon to the point that I expected to happen in my life.	1	7		1	1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	3		1	1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	7	1		1	1

Media Group Pretest Questions	Why the Holy Spirit (1)? Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.	3	4			3
3. I am familiar with the points of the sermon	5	3		1	1
4. I word believe the sermon is from the of God	9	1			
5. I believe and understand how to act appropriately in my life concerning the sermon.	3	3		1	3
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	2	3		1	4
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	4			2
8. I believe and understand this sermon to the point that I expected to happen in my life.	1	7		1	1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	3		1	1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	6	2		1	1

Media Group Pretest Questions	Why the Holy Spirit 2? Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.	9		1		
3. I am familiar with the points of the sermon	2		8		
4. I word believe the sermon is from the of God	5		5		
5. I believe and understand how to act appropriately in my life concerning the sermon.	2		8		
6. I believe and understand the sermon to the point that I communicate it with my friends and family.			7		
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4		6		
8. I believe and understand this sermon to the point that I expected to happen in my life.	5		5		
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	4		6		
10. I believe and understand this sermon to the point that I want to hear more about the subject.	3		7		

Media Group Pretest	Why the Holy Spirit (3)?				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.	3		7		
3. I am familiar with the points of the sermon	6		4		
4. I word believe the sermon is from the of God	2		5		
5. I believe and understand how to act appropriately in my life concerning the sermon.	2		6		
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	1		5		
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3		5		
8. I believe and understand this sermon to the point that I expected to happen in my life.	2		6		
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	1		4		
10. I believe and understand this sermon to the point that I want to hear more about the subject.	1		8		

Media Group Pretest	Wisdom of the locust				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.	8	2			
3. I am familiar with the points of the sermon	4	5			1
4. I word believe the sermon is from the of God	9	1			
5. I believe and understand how to act appropriately in my life concerning the sermon.	5	3		1	1
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	5	3		1	1
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	3		1	1
8. I believe and understand this sermon to the point that I expected to happen in my life.	1	8			1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	6	2		1	1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	6	2		1	1

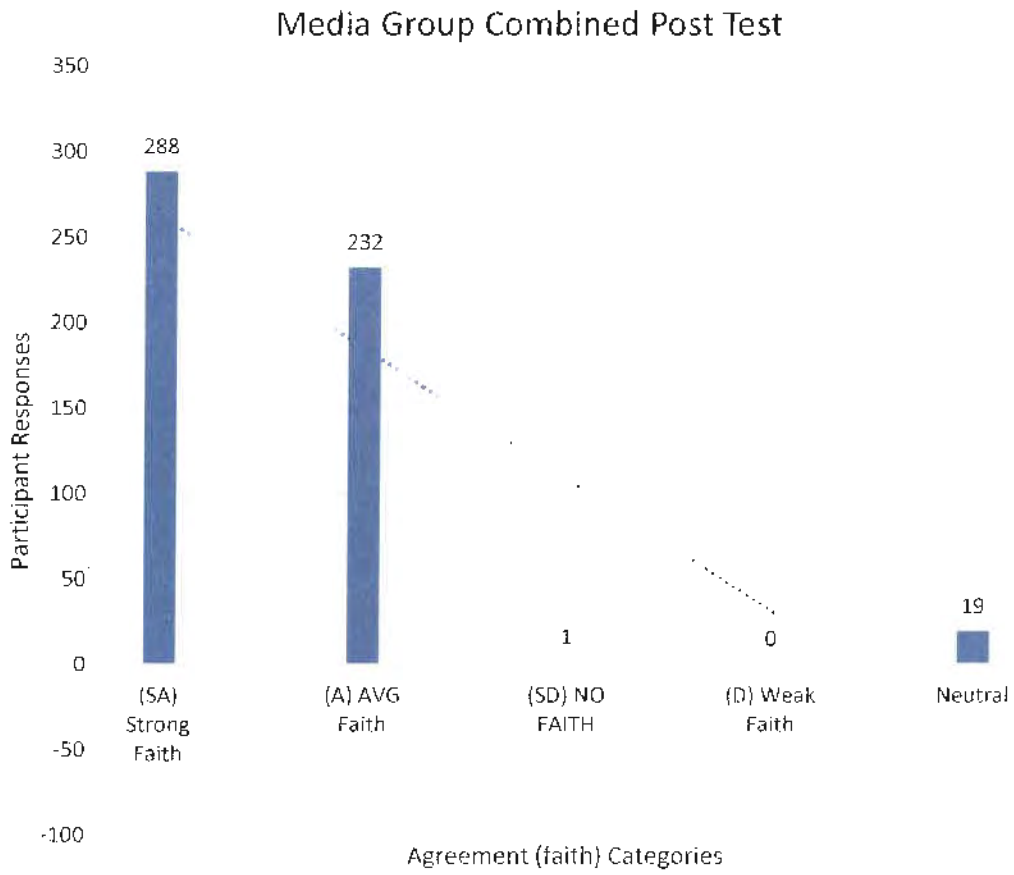
Media Group Pretest	Convicted				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10				
2. I understand the title of a sermon.		6	1		3
3. I am familiar with the points of the sermon	2	4	1		3
4. I believe the sermon is from the of God		8			
5. I believe and understand how to act appropriately in my life concerning the sermon.	2	5	1		2
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	2	5	1		2
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3	4	1		1
8. I believe and understand this sermon to the point that I expected to happen in my life.	1	7	1		1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	1	7	1		1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	2	5	1	1	1

APPENDIX C

Media Group Post Test Data

	Post Test Responses				
Media Group Post Test Questions	(SA) Strong Faith	(A) Average Faith	(SD) No Faith	(D) Weak Faith	Neutral
1. I have heard the sermons.	60	0	0	0	0
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	42	16	1	0	1
3. Because of the electronic media model, I am familiar with the points of the sermon	33	26	0	0	1
4. Because of the electronic media model I believe the sermon is from the word of God	41	17	0	0	2
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	26	31	0	0	3
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	31	26	0	0	3
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	28	29	0	0	3

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	22	36	0	0	2
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	29	29	0	0	2
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	36	22	0	0	2
Sum	288	232	1	0	19
%	53.33%	42.96%	0.19%	0.00%	3.52%


Media Group Combined Post Test
350
300
250
200
150
100
50
0
-50
-100
Participant Responses
288
232
1
0
19
(SA) Strong Faith
(A) AVG Faith
(SD) NO FAITH
(D) Weak Faith
Neutral
Agreement (faith) Categories

Media Group	Preparing Like the Ant				
Post Test Questions	Responses				
	(SA) Strong Faith	(A) Average Faith	(SD) No Faith	(D) Weak Faith	Neutral
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9	1			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe the sermon is from the word of God	10				
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	7	3			
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	7	3			
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	6	4			

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	6	4			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	8	2			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	8	2			

	Why The Holy Spirit (1)?				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	6	4			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe the sermon is from the word of God	9	1			
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	4	6			
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	3	7			
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	6	4			

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3	7			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	7	3			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	7	3			

	Why the Holy Spirit (2)?				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9	1			
3. Because of the electronic media model, I am familiar with the points of the sermon	2	8			
4. Because of the electronic media model I believe the sermon is from the word of God	5	5			
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	2	8			
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	8	2			
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	6			

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	5	5			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	4	6			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	3	7			

	Why the Holly Spirit (3)?				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	3	7			
3. Because of the electronic media model, I am familiar with the points of the sermon	6	4			
4. Because of the electronic media model I believe the sermon is from the word of God	4	5			1
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	3	6			1
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	3	6			1
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	5			1

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3	6				1
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	3	6				1
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	5	4				1

Wisdom of the locust.					
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9	1			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe the sermon is from the word of God	10				
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	6	3			1
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	6	3			1
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	5	4			1

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	2	8			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	5			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	9	1			

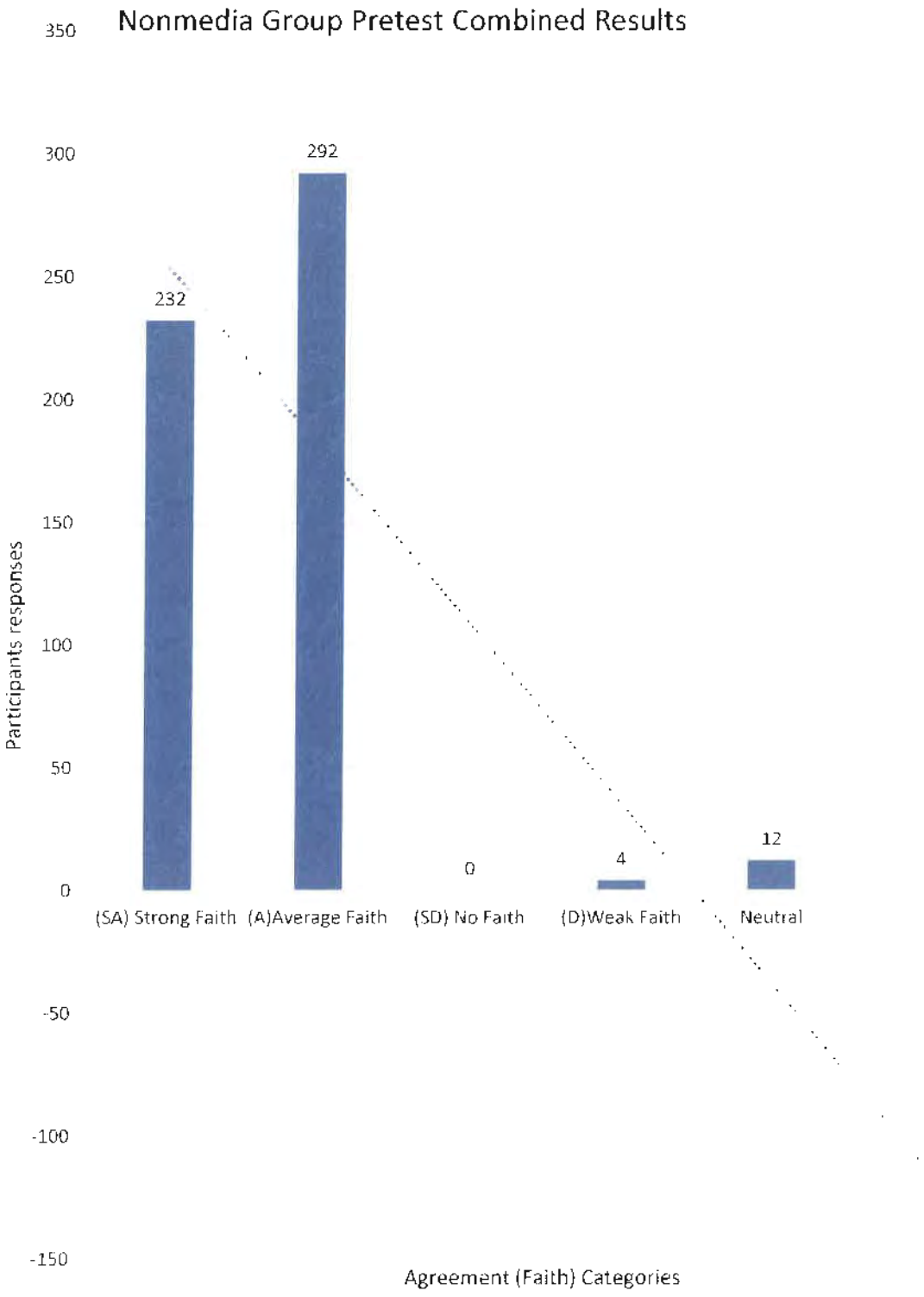
Post Test Questions	Convicted				
	(SA) Strong Faith	(A) AVG Faith	(SD) NO FAITH	(D) Weak Faith	Neutral
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	6	2	1		1
3. Because of the electronic media model, I am familiar with the points of the sermon	4	5			1
4. Because of the electronic media model I believe the sermon is from the word of God	3	6			1
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	4	5			1
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	4	5			1
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3	6			1

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3	6			1
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	2	7			1
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	4	5			1

APPENDIX D

Nonmedia Group Pre-Test Data

Nonmedia Group Pretest	Summary				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	60	0	0	0	0
2. I am understand the title of a sermon.	37	22	0	0	1
3. I am familiar with the points of the sermon	24	34	0	0	2
4. I word believe the sermon is from the of God	38	21	0	0	1
5. I believe and understand how to act appropriately in my life concerning the sermon.	22	36	0	0	2
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	25	33	0	0	2
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	23	35	0	1	1
8. I believe and understand this sermon to the point that I expected to happen in my life.	16	42	0	1	1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	21	37	0	1	1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	26	32	0	1	1
Total	232	292	0	4	12
%	43%	54%	0%	74%	2.22%


Nonmedia Group Pretest Combined Results
350
300
250
200
150
100
50
0
-50
-100
-150
Participants responses
232
292
0
4
12
(SA) Strong Faith
(A)Average Faith
(SD) No Faith
(D)Weak Faith
Neutral
Agreement (Faith) Categories

Nonmedia Group Pretest	Preparing like the Ant Summary				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10	0	0	0	0
2. I am understand the title of a sermon.	8	2	0	0	0
3. I am familiar with the points of the sermon	5	5	0	0	0
4. I believe the sermon is from the of God	9	1	0	0	0
5. I believe and understand how to act appropriately in my life concerning the sermon.	5	5	0	0	0
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	5	5	0	0	0
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	6	0	0	0
8. I believe and understand this sermon to the point that I expected to happen in my life.	3	7	0	0	0
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	5	0	0	0
10. I believe and understand this sermon to the point that I want to hear more about the subject.	7	3	0	0	0

Nonmedia Group Pretest Questions	Why the Holy Spirit (1)? Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10		0	0	0
2. I am understand the title of a sermon.	6	4	0	0	0
3. I am familiar with the points of the sermon	5	5	0	0	0
4. I word believe the sermon is from the of God	9	1	0	0	0
5. I believe and understand how to act appropriately in my life concerning the sermon.	3	7	0	0	0
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	3	7	0	0	0
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	6	0	0	0
8. I believe and understand this sermon to the point that I expected to happen in my life.	3	7	0	0	0
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	5	0	0	0
10. I believe and understand this sermon to the point that I want to hear more about the subject.	6	4	0	0	0

Nonmedia Group Pretest	Why the Holy Spirit 2?				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10	0	0	0	0
2. I am understand the title of a sermon.	9	1	0	0	0
3. I am familiar with the points of the sermon	2	8	0	0	0
4. I word believe the sermon is from the of God	5	5	0	0	0
5. I believe and understand how to act appropriately in my life concerning the sermon.	2	8	0	0	0
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	3	7	0	0	0
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4	6	0	0	0
8. I believe and understand this sermon to the point that I expected to happen in my life.	5	5	0	0	0
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	4	6	0	0	0
10. I believe and understand this sermon to the point that I want to hear more about the subject.	3	7	0	0	0

Nonmedia Group Pretest Questions	Why the Holy Spirit (3)? Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10	0	0	0	0
2. I am understand the title of a sermon.	3	7	0	0	0
3. I am familiar with the points of the sermon	6	4	0	0	0
4. I word believe the sermon is from the of God	5	5	0	0	0
5. I believe and understand how to act appropriately in my life concerning the sermon.	4	6	0	0	0
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	5	5	0	0	0
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3	7	0	0	0
8. I believe and understand this sermon to the point that I expected to happen in my life.	2	8	0	0	0
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	1	9	0	0	0
10. I believe and understand this sermon to the point that I want to hear more about the subject.	1	9	0	0	0

Nonmedia Group Pretest	Wisdom of the locust				
Questions	Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10	0	0	0	0
2. I am understand the title of a sermon.	8	2	0	0	0
3. I am familiar with the points of the sermon	4	5	0	0	1
4. I word believe the sermon is from the of God	9	1	0	0	0
5. I believe and understand how to act appropriately in my life concerning the sermon.	6	3	0	0	1
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	6	3	0	0	1
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	5	5	0	0	0
8. I believe and understand this sermon to the point that I expected to happen in my life.	2	8	0	0	0
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	5	0	0	0
10. I believe and understand this sermon to the point that I want to hear more about the subject.	6	4	0	0	0

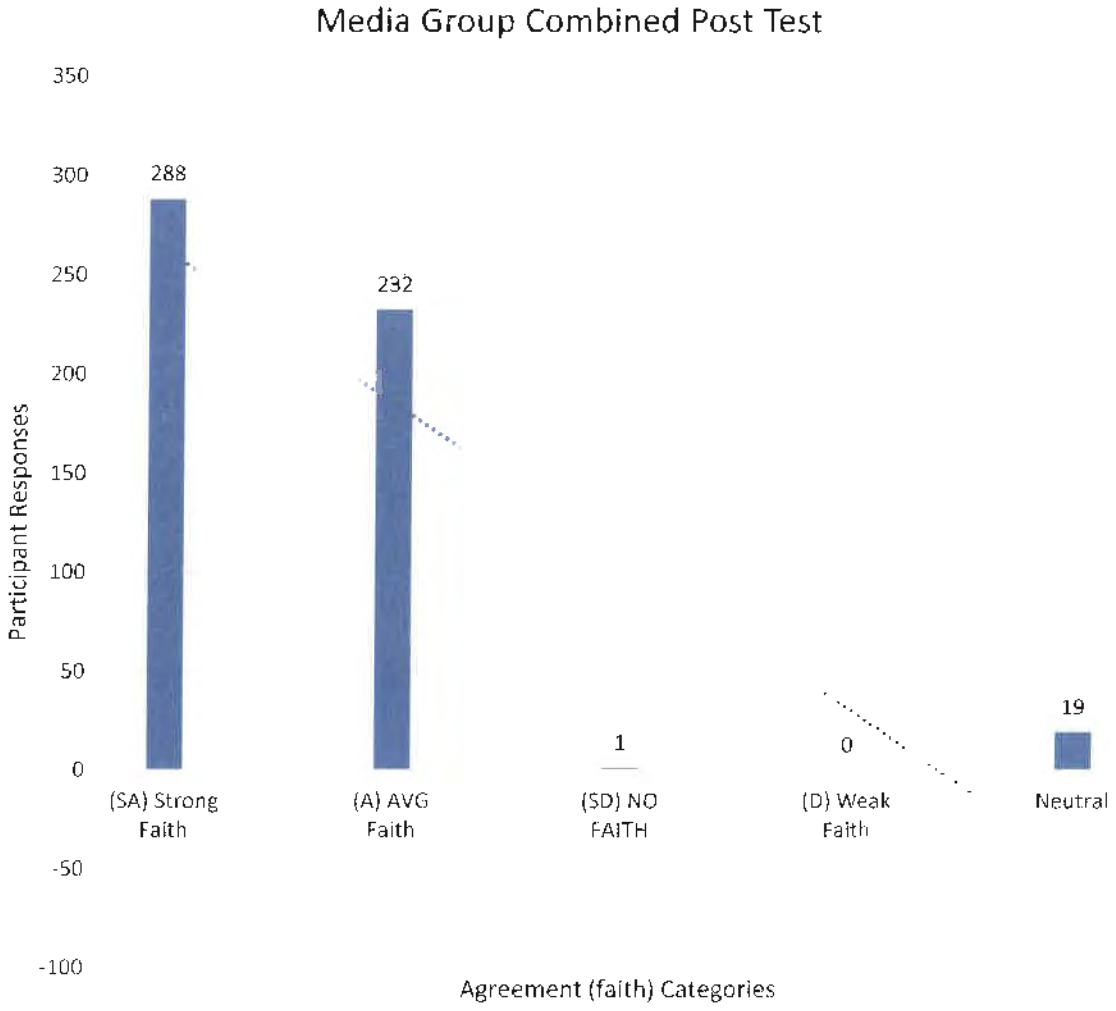
Nonmedia Group Pretest Questions	Convicted Responses				
	Strongly Agree	Agree	Strongly Disagree	Disagree	Neutral
1. I heard the sermon.	10	0	0	0	0
2. I am understand the title of a sermon.	3	6	0	0	1
3. I am familiar with the points of the sermon	2	7	0	0	1
4. I believe the sermon is from the of God	1	8	0	0	1
5. I believe and understand how to act appropriately in my life concerning the sermon.	2	7	0	0	1
6. I believe and understand the sermon to the point that I communicate it with my friends and family.	3	6	0	0	1
7. I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3	5	0	1	1
8. I believe and understand this sermon to the point that I expected to happen in my life.	1	7	0	1	1
9. I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	1	7	0	1	1
10. I believe and understand this sermon to the point that I want to hear more about the subject.	3	5	0	1	1

APPENDIX E

Media Group Post Test Data

	Post Test Responses				
Media Group Post Test Questions	(SA) Strong Faith	(A) Average Faith	(SD) No Faith	(D) Weak Faith	Neutral
1. I have heard the sermons.	60	0	0	0	0
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	42	16	1	0	1
3. Because of the electronic media model, I am familiar with the points of the sermon	33	26	0	0	1
4. Because of the electronic media model I believe the sermon is from the word of God	41	17	0	0	2
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	26	31	0	0	3
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	31	26	0	0	3
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	28	29	0	0	3

8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	22	36	0	0	2
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	29	29	0	0	2
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	36	22	0	0	2
Sum	288	232	1	0	19
%	53.33%	42.96%	0.19%	0.00%	3.52%


Media Group Combined Post Test
350
300
250
200
150
100
50
0
-50
-100
Participant Responses
288
232
1
0
19
(SA) Strong Faith
(A) AVG Faith
(SD) NO FAITH
(D) Weak Faith
Neutral
Agreement (faith) Categories

Media Group	Preparing Like the Ant				
Post Test Questions	Responses				
	(SA) Strong Faith	(A) Average Faith	(SD) No Faith	(D) Weak Faith	Neutral
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9	1			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe tbe sermon is from the word of God	10				
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	7	3			
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	7	3			

7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	6	4			
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	6	4			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	8	2			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	8	2			

	Why The Holy Spirit (1)?				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	6	4			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe the sermon is from the word of God	9	1			
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	4	6			
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	3	7			

7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	6	4			
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3	7			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	7	3			
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	7	3			

	Why the Holy Spirit (2)?								
Post Test Questions	**Responses**								
	(SA) Strong Faith		**(A) Average Faith**		**(SD) No Faith**		**(D) Weak Faith**		**Neutral**
1. I heard the sermon.	10								
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9		1						
3. Because of the electronic media model, I am familiar with the points of the sermon	2		8						
4. Because of the electronic media model I believe the sermon is from the word of God	5		5						
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	2		8						
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	8		2						

7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4		6					
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	5		5					
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	4		6					
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	3		7					

	Why the Holly Spirit (3)?				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	3	7			
3. Because of the electronic media model, I am familiar with the points of the sermon	6	4			
4. Because of the electronic media model I believe the sermon is from the word of God	4	5			1
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	3	6			1
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	3	6			1

7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	4		5						1
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3		6						1
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	3		6						1
10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	5		4						1

	Wisdom of the locust.				
Post Test Questions	**Responses**				
	(SA) Strong Faith	**(A) Average Faith**	**(SD) No Faith**	**(D) Weak Faith**	**Neutral**
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	9	1			
3. Because of the electronic media model, I am familiar with the points of the sermon	7	3			
4. Because of the electronic media model I believe the sermon is from the word of God	10				
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	6	3			1

6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	6	3			1
7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	5	4			1
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	2	8			
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	5	5			

10. Because of the electronic media model, I believe and understand this sermon to the point that I want to hear more about the subject.	9	1			

Post Test Questions	Convicted				
	(SA) Strong Faith	(A) Average Faith	(SD) No Faith	(D) Weak Faith	Neutral
1. I heard the sermon.	10				
2. Because of the electronic media model, I am familiar with and understand the title of a sermon	6	2	1		1
3. Because of the electronic media model, I am familiar with the points of the sermon	4	5			1
4. Because of the electronic media model I believe the sermon is from the word of God	3	6			1
5. Because of the electronic media model, I believe and understand how to act appropriately in my life concerning the sermon.	4	5			1
6. Because of the electronic media model, I believe and understand the sermon to the point that I can communicate it with my friends and family.	4	5			1

7. Because of the electronic media model, I believe and understand the sermon to the point that I asked God to do it in my life through prayer	3	6			1
8. Because of the electronic media model, I believe and understand this sermon to the point that I expected to happen in my life.	3	6			1
9. Because of the electronic media model , I believe and understand the sermon to the point that I am requiring myself to walk it out in faith.	2	7			1
10. Because of the elcctronic media model, I believe and understand this sermon to the point that I want to hear more about tbe subject.	4	5			1

APPENDIX F

Pretreatment interview questions and response data

Q1. Do you remember titles of sermons?	
Participant Number	**Participant Responses**
1	Yes
2	No
3	No
4	No
5	Yes
6	No
7	No
8	yes
9	No
10	yes
11	NO
12	yes
13	no
14	yes
15	yes
16	no
17	yes
18	no
19	no
20	yes

Q2. How much of the Sunday sermons do you implement into your life? (What percentage)	
Participant Number	**Participant Responses**
1	15%
2	I believe I retain a tithe 10%
3	5%
4	85%
5	75%
6	65%
7	45%
8	30%
9	20%
10	I believe I implement 100% because of the spirit.
11	Very low because I forget it throughout the week. I need to take notes 5%
12	11%
13	8%
14	10%
15	As much as the holy spirit allows. 85%
16	6%
17	4.25%
18	9%
19	3%
20	90%

Q3. Do you normally remember the points of the Sunday sermon?	
Participant Number	**Participant Responses**
1	no
2	no
3	no
4	no
5	yes
6	no
7	no
8	no
9	no
10	yes
11	no
12	no
13	no
14	no
15	yes
16	no
17	no
18	no
19	no
20	yes

Q4. Do you write the major points down?	
Participant Number	**Participant Responses**
1	no
2	no
3	no
4	no
5	yes
6	no
7	no
8	no
9	no
10	yes
11	no
12	no
13	no
14	no
15	yes
16	no
17	no
18	no
19	no
20	yes

Q5. Do you take notes? How often do you revisit your notes?	
Participant Number	**Participant Responses**
1	no
2	no
3	no
4	no
5	yes, Later Sunday night
6	no
7	no
8	no
9	no
10	yes ,every now and then
11	no
12	no
13	no
14	no
15	yes, my morning devotional
16	no
17	no
18	no
19	no
20	yes, during my daily devotion

Q6. Do you feel you effectively implement Sunday sermons into your life?	
Participant Number	**Participant Responses**
1	No
2	No
3	No
4	No
5	yes
6	No
7	No
8	No
9	No
10	yes
11	No
12	No
13	No
14	No
15	yes
16	No
17	No
18	No
19	No
20	Yes

Q7. If so, how do you do it?	
Participant Number	**Participant Responses**
1	
2	
3	
4	
5	Going back over my sermon notes later Sunday night.
6	
7	
8	
9	
10	Making it a ritual to go over my notes some time that week
11	
12	
13	
14	
15	I make my notes my morning devotional.
16	
17	
18	
19	
20	I implement my notes as a part of my daily devotion.

Post Treatment Interview Questionnaire and Result Data

Q8. How did the electronic media model help you with retaining and believing this sermon?	
Participant Number	**Participant Responses**
1	Each text brought out more clarity. The text were short and concise. The daily text reinforced sermon devotional the sermon devotional reinforced the sermon. Great system.
2	It fit seamlessly into my daily life.
3	It gave me a nugget from the sermon to meditate on
4	It aided me in my personal prayer time.
5	Wow It served as a great supplement to my weekly devotional.
6	This really helped me out of some bad times.
7	The text and post function as a voice of prophecy at times.
8	Finally a system that helps me member.
9	It conveniently fed me spoonful's of the Sunday sermons.
10	It brought out points I missed in my notes.
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q9. Did the electronic media model help build your faith and understanding in this sermon?	
Participant Number	**Participant Responses**
1	yes
2	yes
3	yes
4	yes
5	yes
6	yes
7	yes
8	yes
9	yes
10	yes
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q10. How do you feel about the texting aspect of the model?	
Participant Number	**Participant Responses**
1	Best part of the entire system.
2	As stated earlier the texting fit me.
3	Great
4	By far the best part of the system
5	So good, I set a notification on my phone to remind me when the text arrived
6	I enjoyed the texted
7	Great but texting sometimes a bit much.
8	I liked it.
9	The testing help me feel like I was a part of a community.
10	I love the accessibility of the text messaging.
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q11. How do you feel about Facebook messaging aspect of the model?	
Participant Number	**Participant Responses**
1	I like Facebook Messenger (FBM) but I like text messages better.
2	It is OK, but why not use Group Me group chat program.
3	I did not like it. The text is too small.
4	I prefer texting. Better interface.
5	A good alternative.
6	FBM saves me money on texting.
7	Ok I am still getting use to the software.
8	a good way to minister to everyone.
9	I like it because I cannot afford texting.
10	It's ok. Choose one. Do not texting and FBM at same time.
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q12. How do you feel about daily text and weekly devotional aspect of the model?	
Participant Number	**Participant Responses**
1	Good content
2	OK
3	worked great together
4	Very refreshing
5	One in the same. Very repetitive.
6	I liked how everything reinforced my learning
7	I loved them, I helped me to adapt to receiving texts
8	Great Break down of the sermon
9	They actually helped me to understand the sermon.
10	I discovered around the 4th week that they were the same
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q13. How would you improve the model?	
Participant Number	**Participant Responses**
1	none needed
2	Use group chat software.
3	none needed
4	none needed
5	send more text messages
6	none needed
7	Do not text as much
8	none needed
9	none needed
10	none needed
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

Q14. Do you think the model is effective in building of faith and understanding of the sermon

Participant Number	Participant Responses
1	Yes
2	Yes
3	Yes
4	Yes
5	Yes
6	Yes
7	Yes
8	Yes
9	Yes
10	Yes
11	N/A
12	N/A
13	N/A
14	N/A
15	N/A
16	N/A
17	N/A
18	N/A
19	N/A
20	N/A

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